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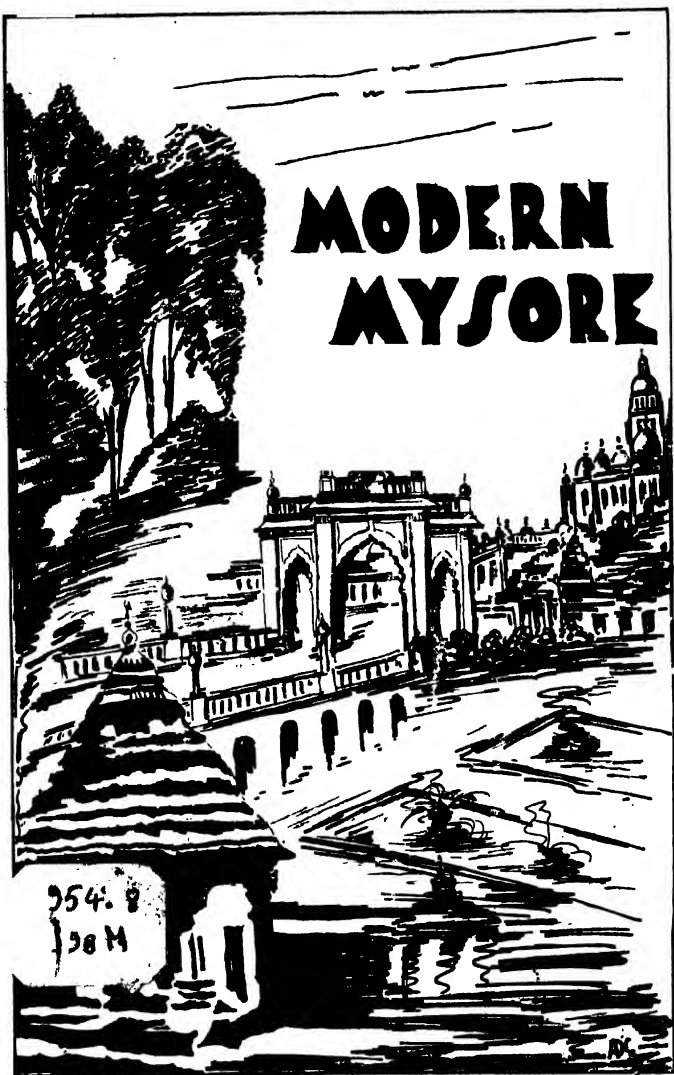
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**His Highness Sri Krishnarajendra Wadiyar Bahadur, G.C.S.I., G.B.E.,
Maharaja of Mysore.**

MODERN MYSORE. IMPRESSIONS OF A VISITOR.

BY

A. PADMANABHA IYER,
JOURNALIST, TRIVANDRUM.

**Author of "The Viceregal Visit to Travancore, 1933 : Being an Official
Account of the Tour of His Excellency Lord Willingdon
the Viceroy and Governor-General of India and of
Her Excellency the Countess of Willingdon "**
**Also of INDIAN STATES SERIES & INDIAN
PRIME MINISTERS SERIES, etc.**

WITH INTRODUCTIONS BY
Professor L. F. Rushbrook Williams

M. A. B. LITT., C. B. E., O. B. E.

AND

DEWAN BAHACUR RAJASABHABHUSHANA.

Sir K. P. Puttanna Chetty

KT, C. I. E. LL.D.

TRIVANDRUM:

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1936

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TO
THE MOST PROGRESSIVE AND LIBERAL-MINDED STATESMAN
OF MODERN INDIA
AMIN-UL-MULK SIR MIRZA M. ISMAIL K. C. I. E., O. B. E.,
DEWAN OF MYSORE
WHOSE WISE STATESMANSHIP, WIDE OUTLOOK,
SYMPATHY FOR THE LOW AND
THE DEPRESSED AND CONSIDERATION FOR ALL
WITHOUT DISTINCTION OF CASTE OR CREED,
HAVE CHARACTERISED HIS DEWANSHIP OF THE STATE FOR
THE PAST TEN YEARS AND HAVE SECURED FOR IT
THE PROUD APPELLATION OF
A PATTERN TO THE WORLD,
THIS BOOK IS GRATEFULLY AND WITH ADMIRATION
DEDICATED.

AUTHOR'S PREFACE.

In the following pages an attempt is made to give the readers an idea of the sights and institutions which a visitor may see in the City of Mysore. No originality is claimed in the presentation of the subject. I have gone to Mysore and witnessed the functions in connection with the Birth-day of His Highness the Maharaja and the Dasara more than once and, as stated elsewhere in the book, I have been an annual visitor to Bangalore for more than 25 years. When, however, I returned after witnessing the last Dasara, I contributed to some of the Travancore newspapers a series of articles both in English and Malayalam—describing the Dasara and the functions connected with it. They aroused some interest as judged from the opinions expressed by some of my friends and well-wishers. I then contributed to "The Malabar Herald" of Cochin, another series of articles describing the sights of Mysore. They were equally cordially welcomed. Some of my friends in Bangalore who happened to read these articles suggested that I might reproduce them in the form of a book. Though left to myself, I would have been content with their publication in the newspaper, it was pressed on me that I should give these ephemeral contributions a permanent form, which will be welcomed by visitors to

Mysore. I decided, therefore, to reprint them. In producing them in this form I wish to state that some of the articles which appeared in "The Malabar Herald" have been drastically revised, while new matter has been added to give the whole series a better flavour. Mysore having come more and more under public eye, this book, it is hoped, will go some way to tell the reader what to see in Mysore and how to see them.

I owe a debt of gratitude to Professor L. F. Rushbrook Williams for the splendid Introduction he has favoured me with. He has been good enough to write to me thus : "May I take this opportunity of congratulating you on your wellthought out and brightly written brochure? I have no doubt it will have a very good reception not only in Mysore and other Indian States ; but in British India as well ; and that it will fully justify the object with which it is written." I am unable to repay the debt I owe him for the generous terms in which he has spoken of my efforts. I consider it a piece of good fortune to have been favoured with such a high compliment. I think it will be nothing less than brazen impudence for me to say anything about this great scholar, politician and diplomat of International reputation. I am equally fortunate in getting an Introduction to my book from the pen of Rajasabhabhushana Dewan Bahadur

Sir K. P. Puttanna Chetty, the Retired First Member of Council. This Doyen of the Civil Service of Mysore which he once adorned with conspicuous ability and remarkable success and Nestor in the public life of the State for over quarter of a century is too distinguished for my pen. I can only say that I am particularly lucky in getting this worthy knight to recommend my book to the public. I cannot find words to express my grateful acknowledgements for the eulogistic manner in which he has referred to me.

As the subject of catching wild elephants in Mysore is one which has aroused considerable interest, I have added a Note on Khedda Operations in Mysore, specially written for this book, by Mr. C. Machaya B. A. (Oxon), Chief Conservator of Forests. I am greatly obliged to him for his excellent Note which is published as an Appendix. It contains an elaborate account and explains in detail all the arrangements from the earliest to the last stage. These Khedda operations are such an interesting sight that they are specially organised whenever distinguished guests arrive in Mysore. While affording amusement, the Government are in a position to obtain for its purposes several elephants, sometimes 20 and 30. These are sold when there is a surplus number in addition to Government requirements.

The Mysore Government have laid me under a heavy load of gratitude for the readiness with which information was given to me and for the permission accorded to me to utilise the blocks. To Mr. B. Srinivasa Iyengar B. A., the Superintendent of Government Printing in Mysore, I am deeply beholden for the earnest and enthusiastic manner in which he helped me. The Sridhara Printing House in Trivandrum where the book was printed was very prompt and businesslike in getting through this work. They gave no trouble but executed the work with commendable neatness.

Karamanai, Trivandrum, }
 15th May, 1936 }

A. Padmanabha Iyer.

INTRODUCTION

I

BY

L. F. RUSHBROOK WILLIAMS

M. A. B. Litt, F. R. Hist. S. M. R. A. S. C. B. E. O. B. E.

MEMBRE ASSOCIE de l' Academie Diplomatique Internationale :

Corresponding Hon. Member of the Institute Historique et

Heraldique de France ; Huzur Personal Secretary to

His Highness Maharaja Jamsaheb of

Nawanagar, Kathiawar.

INTRODUCTION

I

Probably there never has been a time when the Indian States, their merits, their defect, and their future—if any—were so widely discussed as at the present moment. One school of thought maintains that the sun of autocracy has set, to rise no more; that the world in general, and India in particular, will inevitably relegate kingship, for all its great history, to the limbo reserved for atavistic institutions. A variant of this section of opinion sees in the Indian States the last bulwarks of British domination, and calls upon all patriots to fight the good fight until these refuges of the mediaeval mentality are swept away. At the opposite extreme, there are also two schools. One of them sees in the Indian States the still-surviving examples of the traditional Indian polity, solidly founded upon a sacred wisdom which rises superior alike to the ravages of Time and to the vagaries of man-made changes in the fashion of political institutions. To those who think thus, the Indian States remain, as it were, a reservoir of Indian ideas, which will in due time issue forth to fertilise the arid waste of institutions imposed upon the country by Western rulers with Western notions. Only in the polity of Rama, say these traditionalists, can Ram Raj be found. Allied to this school of

Mirza Ismail. This policy possesses, I venture to think, an importance which extends far beyond the scope—great as this is—of its positive achievements in the moral and material spheres within Mysore itself. For it shows what can be done, under enlightened leadership and competent administration, by an Indian State. I had almost written “by any Indian State”; but this would not be quite accurate; for Mysore has certain positive advantages, in size, wealth, and the endowments of Nature, which have served to crown her policy with an outstanding measure of achievement not within the grasp of all those who may emulate it. Nevertheless, when non-essentials are discarded, it is the policy itself which matters, and not the material results which that policy may, under exceptionally favourable conditions, be capable of producing. For this reason, while I have the greatest possible admiration for the remarkable degree of progress which Mysore has achieved along almost every conceivable line of development calculated to enhance the welfare and happiness of her people, it is the policy which has produced these things for which I would reserve my most unstinted praise. While other States may not be able, for lack of the bounties of natural resources, to emulate the results which Mysore can show, it is open to all of them to adopt the policy—and, may I add, the polity—from which Mysore’s progress springs.

I hope that Mr. Padmanabha Iyer's book, which is brightly written, will serve to introduce many persons to Mysore, and will help them to share my own conviction that the future alike of the Indian Rulers and of the Indian States lies best and most certainly along the road which Mysore is now treading with justifiable confidence.

The Palace, Jamnagar, }
7th May 1936 }

L. F. Rushbrook Williams.

INTRODUCTION

II

BY

Rajasabhabhushana Dewan Bahadur

SIR K. P. PUTTANNA CHETTY

KT. C. I. E. LL.D.

Retired First Member of Council, Mysore Government.

INTRODUCTION

II

Mr. A. Padmanabha Iyer, the well known Journalist of Travancore, has just brought out an admirable brochure on Mysore, consisting of his lucubrations, which were first contributed to a leading paper in the West Coast (*Malabar Herald*). His pen pictures of what has been achieved under the administration of Sir M. Mirza Ismail are lucid and illuminating, bringing into relief those features which form the distinguishing landmarks of modern Mysore. In the galaxy of distinguished statesmen who held sway in Mysore since the Rendition in 1881 Sir Mirza Ismail holds a high and honoured place. In early life he was a close associate at school of His Highness the present Maharaja and his subsequent career bears evidence of the mentality and understanding with which he and his Royal master worked together in that most impressionable age and tried to understand each other. This early promise has been made good by a life-long and devoted service on the part of Sir Mirza and a generous measure of confidence and wise guidance on the other part. The secret of Sir Mirza's success lies in his infinite patience, sound common sense and an innate courtesy and a real sense of values. He has the broad human spirit which appeals to every one who is brought

into contact with him. His social qualities make him the friend of princes as well as of the common folk. His genuine kindness is the open sesame to every heart. The poor and the needy find him ever ready to give them his sympathy and help. Many are the tales told of his unostentatious charity and well doing. His popularity is unbounded on account of its naturalness and universality. Race, creed and colour do not enter into his thoughts and form no barrier to him. He is ever ready to befriend the poor and the down-trodden. I have known every Dewan since the Rendition, but none equal to him in accessibility to rich and poor alike. He has a responsive heart which gives solace even to those whose grievances he is unable to redress. In social amenities he is unrivalled and has easily surpassed all his predecessors. In fact he uses his social opportunities to further public interests. Many important State matters are settled in his social gatherings. His one aim is how best to serve his State and his Royal master and he utilizes all his opportunities to this end. He has an unerring eye to municipal and civic improvements. Witness what he has done for Mysore and Bangalore cities and even for big villages to which he has brought the benefits of electric light and water supply. Mr. Padmanabha Iyer has drawn a true picture of the Dewan's benevolent work for the villager in his Chapter on Rural Reconstruction. Sir Mirza

is never so happy as when he is interviewed by village folk and hears their tale of wants and woes. He takes immediate action, setting red tape methods at naught. He is a very active man working from early morn to late at night: and it is a wonder how he sees so many visitors, disposes of so many files and allows no arrears to accumulate. He takes his horse-riding every morning and keeps himself fit for hard strenuous work throughout the day. He is always smiling and in good humour. He has grasped the essentials of life in all its phases and is always ready to accept a compromise which does not violate the principles of justice and equity. Mercy has been a second nature to him. He has fought big battles in the interests of the State and is in a fair way to achieve success. The abolition of the large subsidy which the State has to pay to the British Government, the retrocession of the civil and military station of Bangalore are two of the major questions which he has tackled with his wonted thoroughness and earnestness. He has extended the limits of the Bangalore city and converted it into one of architectural beauty and embellishment. He has carried out and projected a series of industrial enterprises to enrich the State and the people. He keeps in touch with the interior and remote parts and cultivates the acquaintance of common people residing there. He has brought into play capacity and capability of a high executive order which easily mark him out as a great statesman and administrator.

Sir Mirza has admirably succeeded in raising the general status of Mysore in the eye of the civilized world. He is an enthusiastic propagandist and utilizes every opportunity to show up Mysore to the best advantage. Go where you will, you will hear about the Model Indian State of Mysore with its up-to-date administration which has won distinction for its high level of efficiency and a prestige not yet reached by any other State in India. More than all this the State is peculiarly fortunate in being blessed with a Ruler whose daily life has been an inspiring example of self-abnegation, self-effacement and self-sacrifice. The well known motto "I live for my people" has been ably and effectively illustrated by His Highness. It is for these reasons that he is adored as a *Rajarishi* not only by the people of Mysore, but also by those in British India also. His Highness has thus been able to secure to his subjects the blessings of peace, plenty and prosperity. In the natural course the Government attained a high place in moral and material values, while the political concepts and public polity of the Government were admired by competent outside critics as well. This attracted the attention of the Princes and Chiefs who came in for their Administrative Training from far North and distant South, including the biggest Potentate in Southern India. The climate of Bangalore is no doubt an attraction but equally attractive in business is the well organised and efficient Secretariat and

an able body of civilians who hold charge of the various Departments, competent and ready to do their best in the matter of this training and equipment. In this way the Mysore Government became the nursery of several Princes and Chiefs. How well Sir Mirza plays his important, responsible and delicate task is a matter of contemporary history in the polity of Indian State Administration. May he long continue to serve the State and his august master is the fervent wish of every true Mysorean, nay, of every well-wisher of Indian State Administration.

Mr. A. Padmanabha Iyer is to be congratulated on having brought out so interesting a *souvenir* on the auspicious occasion of the Birthday of His Highness the Maharaja. It is adorned with pictures of men and places which enrich the value of the publication.

In conclusion, I would like to add a word about the Author whom I have known for a long time. Mr. Padmanabha Iyer is a well-known Journalist in Travancore who has rendered meritorious services to that State. In 1930 when I toured through Travancore for about six weeks, it was my good fortune to have secured the valuable services of Mr. Padmanabha Iyer as my friend, philosopher and guide during my stay in that progressive and picturesque State. In the various discussions we had I was benefited by his wide knowledge and in-

sight into the affairs of the State, its people and their habits and modes of life. I was impressed also with his sobriety of views and soundness in judgment. He was with me till I entrained at Ernakulam for Bangalore. I have also had occasion to know that Mr. Padmanabha Iyer has been evincing interest in Mysore affairs for about quarter of a century and with the passage of time his interest never waned. The fact that he took so much trouble in touring in villages in Mysore speaks volumes for his public spirit, earnestness of purpose and sense of patriotism as an Indian State subject. The views of such an outside critic who has no particular interests to serve in Mysore may be taken to carry with them some weight. I have, therefore, great pleasure in recommending his book to the general reader.

Bangalore, }
8th May, 1936. }

K. P. Puttanna Chetty.

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CHAPTER I.

INTRODUCTORY.

Mysore Well Known to the World Tourist.

Mysore, on account of the attractions it affords, whether natural or man-made, has now become well known to the world tourist. Whether the visitor is an ordinary tourist engaged in applying his mind to all matters of human interest, or a pilgrim in search of spiritual knowledge as a Vedantin, a Dwaitin or Adwaitin, a Jain, or Buddhist, or scientist in pursuit of new problems of material existence, or an up-to-date administrator trying to compare and take notes upon, or an archaeologist delving into the bowels of cold-as dust remains, human or otherwise, a red-hot society man trying to enjoy life, there is plenty of material for study and observation. The latest treasure unearthed by Dewan Bahadur L. K. Anantha-krishna Iyer is entombed in his "Mysore Tribes and Castes", the first volume of which has just been issued (the second, third and fourth volumes having already been published). In these monumental works are presented to the intelligensia another mine of gold from the bowels of primitive culture, no less valuable or important than its prototype of the Kolar Gold Field. Mr. R. R. Marett, M. A., D. Sc., LL. D., F. B. A., Rector of Exeter College, Oxford, in his Introduction to the first volume says that India, "inheritor of a

rich estate, it has allowed a promising portion (Mysore) to lie unreclaimed." He states that "the many-sided nature of caste as the most unique of Indian institutions can here be examined crucially, seeing how in the South of the Peninsula such heterogeneous elements have been welded together by multiple migration into those protected districts where relatively aboriginal stocks were best able to hold out." Mr. Marett proceeds: "One can, in fact, perceive how, despite the stereotyped atomism that Mysore society displays on the surface, there is at bottom a sense of participation in a unity which, if hardly a commonwealth as the West understands the term, is nevertheless a divine order, a direct dispensation of Providence." The contribution thus made by Mysore to the study of Man and to scientific thought is thus described by Sylvian Levi, the great French savant, in his Introduction to the same Volume: "Entrusted by an enlightened government with the preparation of the ethnographical inventory of a small State, shut away by mountains and sea, almost at the extreme limit of the peninsula, whose population consists of the most diverse and incoherent elements, he was able, in a series of monographs, loaded with facts and observations collected at first hand, to give a picture, which was exceptionally faithful, sincere and authentic, of this microcosm, where the tremendous complexity of Indian society is reflected." This distinguished savant says; "Mysore

is a typical State (if one may say so). The extent of its territory (29,475 square miles) and the total population (5,978,892 souls) prove its political importance; it ranks second amongst the Indian States, immediately after the dominions of the Nizam. Furthermore, it is situated between the two seas which wash the coasts of the peninsula, near enough to each of them to be in contact with all important activities outside, secluded enough, however to have escaped the vicissitudes of the great invasions affecting the land as a whole, except after a kind of tempering or sifting in. Won over at an early period, to the civilization of Aryan India, it was already an integral part of the empire of Asoka in the third century B. C. Since then it has continued to be an active centre of Brahmin culture, in spite of the incidental subjection to Moslem masters. The present Maharaja, Sri Krishnaraja Wadiyar Bahadur, maintains with enlightened zeal the ancient tradition of the country. One day, after a dazzling festival, in which were realised the magic splendours of the Thousand and One lights, I saw him in his palace, dressed in a simple white tunic, his mind absorbed in the most sublime problems of Vedantic Philosophy. He has given to Mysore a national University, which includes some of the best servants." Such is the intellectual and cultural aspect of Mysore's activity today.. No wonder then that Mysore has caught the imagination of the world's thinkers and writers.

From a geographical point of view the State occupies the most southern, at the same time, the highest portion, of the central table-land of the Indian Peninsula. It is, roughly speaking, a triangle in shape with the eastern and western Ghats for its two sides and the grand mass of the Nilgiris for its apex on the south where the Ghats meet. The surface, with the exception of the western and southern tracts, is gently undulating, save where it is traversed by rocky mountains. The general elevation along the northern and southern frontiers is about 2,000 feet above the sea, and the central ridge, about 3,000 feet, separating the river system of the Krishna from that of the Cauvery. The west, south-west and south is rugged mountainous country locally called the *Malnad* or hill country well watered and covered with green forests and coffee plantations: The Mysore table land is highest here and it slopes thence towards the east which is mostly a rolling dry plain more than once devastated by famines. It is surrounded on all sides by the British Districts, on the north by Dharwar in the Bombay Presidency and Bellary in the Madras Presidency; on the south by Salem and Coimbatore both in the Madras Presidency; on the east by the Madras Collectorates of Anantapur, Cuddapah and North Arcot; and on the west by Coorg and the Ghats which separate Mysore from the Districts of Malabar and the two Canaras.



A BIRD'S EYE VIEW OF MYSORE CITY FROM LALITADRI.

The physical features of the State are well defined as a distinct portion of the Southern Peninsula. The western and eastern Ghats, like two mighty arms, stretch forth from the gigantic head and shoulders of the Nilgiri group of mountains. On the three sides except the north the State is well enclosed or rather protected by chains of mountains on which rests the plateau which constitutes the country. On the west the boundary approaches at one point to within 10 miles of the sea, but in general, preserves a distance of from 30 to 50 miles from the coast. On the east, the nearest point is not less than 120 miles from the coast. The southern extremity is 250 miles from Cape Comorin. As for the northern frontier, it is an irregular line running parallel to the Krishna river and to the further south is the sea at a distance varying from 100 miles on the west to 150 miles on the east. The river system of Mysore is a very valuable asset to the State which her statesmen have utilised to the advantage of the country. The climate is temperate and, on the whole, favourable to man and beast. The Mysorean thrives and prospers under it. The European likes it and has sunk immense capital in the cultivation of coffee in the pursuit of which the Government of Mysore offer all reasonable facilities, including representation in the popular and legislative bodies. The rainfall in the Districts varies from 21·35 inches to 74·66 inches. The chief

mineral is gold which as an industry gives employment to about 25,000 people. Mysore is also well known for its sandal tree.

PAST HISTORY.

Though Mysore claims an ancient ancestry in the comity of Indian States, its existence as a political entity begins only from 1399 when two young brothers, YADU RAYA *alias* Vijaya and KRISHNA RAYA of Atreya Gotra, scions of the Yadava family, and renowned sacred as counting Lord Krishna among its members, went out in quest of adventure from Dwaraka in the west of the Peninsula of Kathiawar and after a sojourn in Vijayanagar, proceeded southwards. They paid a visit to the shrine of Vishnu at Yadugiri, Melkote, and passed on to Mysore, where a fortunate trial of prowess awaited them. A descendent of King Bhopa, of the Goutama Gotra, by name Suryadevaraya had emigrated to this place sometime previously from Mathura on the Jumna and had founded a dynasty. Chamaraja, a lineal descendant of his, had just then died leaving an only daughter by name, Devajammani. A petty chief, captain of the Army (Senapathy) by name Mara Nayaka, was trying to coerce her to marry him and was planning usurpation. This gave Yadu Raya an opportunity for displaying his chivalry and courage. He fought and slew Mara Nayaka, and,

marrying the Princess whom he had rescued, founded the Royal House of Mysore. It fell a prey to Mahomedan aggression under Haidar Ali and was ruled over for a time by his famous son, Tippu Sultan. But on the fall of Seringapatam, and the death of Tippu, the State again came under Hindu rule, under the aegis of the British Government. The great Maharaja Sri Krishnaraja Wadiyar Bahadur III then became its Ruler. He was, however, deprived of his ruling powers in 1831, mainly on the ground that he allowed the tribute of Rs. 24½ lakhs to the British Government to fall into arrears. Owing to the insurrections that broke out in 1831 the administration of the State was placed in the hands of a Commission appointed by the British Government. This continued till 1881 when the State was restored to the Hindu Dynasty in the person of His Highness Sri Chamaraja Wadiyar X under conditions and stipulations set forth in the Mysore Instrument of Transfer of 1881. The Maharaja unfortunately died in 1894, after a brief but prosperous reign, leaving his eldest son, Sri Krishnaraja Wadiyar as heir to the throne.

THE PRESENT MAHARAJA.

His Highness Sri Krishnaraja Wadiyar Bahadur, G. C. S. I., G. B. E., was born on 4th June, 1884 and installed on the seat of his ancestors by the then Resident, the Hon'ble Col. P. D. Henderson,

with all the customary ceremonies, on 1st February, 1895. As the Maharaja was a minor, Her Highness the Maharani Sri Vani Vilasa Sannidhana, C. I., His Highness' mother, was proclaimed Regent, the administration being conducted by Her Highness with the help of a Council. His Highness, in the meanwhile, was given the necessary training. Mr. J. J. Whitley of Coopers Hill Engineering College was appointed Tutor even during the time of the Prince's father. Later on, Sir Stuart Fraser was made Tutor and Governor and he continued to hold the office till August 1902 when His Highness attained his majority. The training given was an all round one and included tours in the State as well as outside, which largely widened his knowledge and enabled the future Ruler to obtain a wide and catholic outlook on men and matters in general. His Highness also showed extraordinary grasp of affairs and a thirst for a clear understanding of subjects placed for his study. In June 1900 His Highness was married to Princess Pratapa Kumari, younger daughter of Rana Thala Bana Singhji of Vana in Kathiawar. This auspicious event was celebrated in Mysore in a manner befitting the great occasion. Having attained his eighteenth year in 1902, His Highness was invested with Ruling Powers on the 8th August, by His Excellency Lord Curzon, Viceroy and Governor-General of India, who specially came down to Mysore for this purpose. In December of the same year His Highness

attended the Delhi Dürbar in honour of the Coronation of the King-Emperor Edward VII.

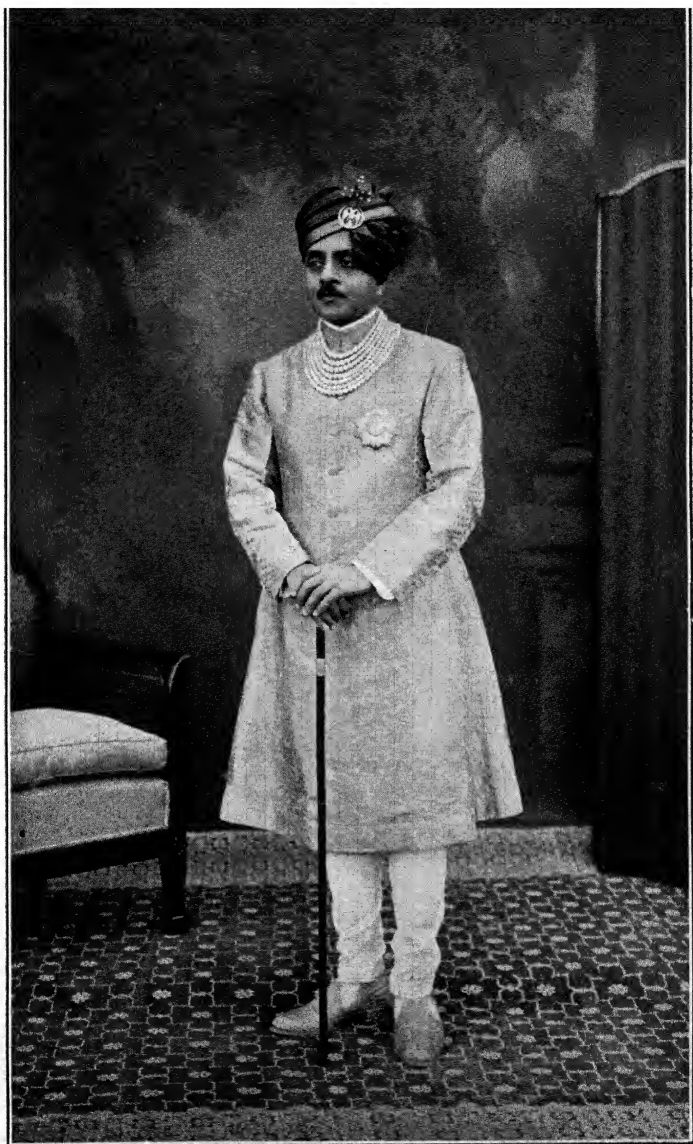
During the thirty-four years of His Highness' glorious reign the State has been raised to a high level of administrative efficiency and economic prosperity. Competent critics and observers have paid high compliments to the wise statesmanship, broad outlook, catholic views, high-minded patriotism, great tolerance and absolute fairness and justice, which characterise the reign of His Highness the Maharaja, the idol of his people. Intensely religious, always anxious to add to the sum total of the happiness of his subjects, ever intent on the adoption of ameliorative measures for the low and the depressed, His Highness has become what a Hindu would call RAJA-RISHI whose self-lessness and spirit of self-abnegation and service have enthused his own officers and moved his subjects towards a higher level of public service to those below and around them. It is neither necessary nor desirable to attempt a review of his brilliant rule so full of notable achievements and beneficent measures of administration and legislation. Suffice it to say that these four and thirty years may fittingly be described as the Golden Age in the History of Mysore.

In 1907 His Highness the Maharaja was invested with the insignia of the Grand Commander of the Star of India and in 1910 he was given the

rank of Honorary Colonel of the K. G. O. Light Cavalry. For services in connection with the European War of 1914 His Highness was appointed to the Knight's Grand Cross in the most Excellent Order of the British Empire. In compliance with His Excellency the Viceroy's invitation, His Highness paid a visit to Delhi in December, 1911, to attend the Coronation of His Majesty King-Emperor George V. During this long period of His Highness' rule he has had the pleasure and privilege of receiving all the Viceroys in addition to some members of the Imperial Royal Family. Though His Highness is a devout Hindu, he is a patron of all religions. How tolerant he is of other faiths will be seen from the fact that his annual Birth day is an occasion for the free and common mingling of all religionists at the Palace where Hindus, Muslims, Christians, Parsis and others participate in the grand Durbar. This gathering may well be described as a Parliament of Religions.

HIS HIGHNESS THE YUVARAJA.

His Highness Sri Kantirva Narasimharaja Wadiyar Babadur, G. C. I. E., Yuvaraja of Mysore, is His Highness the Maharaja's younger brother. He was born on the 5th June, 1888. After several years under private tuton, he joined the Mayo College at Ajmere, but had to leave after a few



**His Highness Sir Sri Kantirava Narasimharaja Wadiyar Bahadur, G.C.I.E.,
Yuvaraja of Mysore.**

months, owing to a severe attack of typhoid fever. He then completed his education under a Private Tutor, Captain R. J. W. Heale of the Indian Cavalry, whose services were lent by the Government of India. In 1901 His Highness toured in Burma, and in 1908, he visited Kashmir. In the same year he paid a visit to Japan where he received a most hospitable welcome. In 1910 His Highness the Yuvaraja married Kempu Cheluvajammanniyavaru, fourth daughter of the late Sirdar Dalvai Devaraj Urs, one of the leading noblemen of Mysore. In 1911 he accompanied His Highness the Maharaja to the Imperial Coronation Durbar at Delhi, and on that memorable occasion he received a Knighthood of the Order of the Indian Empire. He was raised to the Grand Commandership in the same Order in 1915. Since then His Highness has extensively toured in Europe and America. His Highness has always taken an active and prominent part in the promotion of the welfare and happiness of the people of Mysore, liberally contributing from his own privy purse whenever occasions required it. He is the Pro-Chancellor of the Mysore University. He has a son, Prince Sri Jaya Chamaraja Wadiyar, born on the 18th July, 1919, and two daughters.

Prince Sri Jaya Chamaraja Wadiyar is the Heir Apparent to the Throne.

ADMINISTRATION.

His Highness the Maharaja, Sri Krishnaraja Wadiyar Bahadur, G. C. S. I., G. B. E., is the Ruler of the State. The Administration is conducted under His Highness' control by an Executive Council consisting of the Dewan and two members, the Dewan being the President.

Amin-ul-Mulk Sir Mirza M. Ismail, K. C. I. E., O. B. E. is the present Dewan and President of the Council and assumed office on the first May, 1926.

The State is divided into eight Districts and a number of taluks. Each District is under the charge of a Deputy Commissioner who is also the District Magistrate, and each taluk under an Amildar. Two or more Assistant Commissioners in each District have charge of the District Treasury and of Revenue sub-divisions of the District. The High Court of Mysore consisting of three judges is the highest Judicial Tribunal in the State. For purposes of administration of Justice, the State is divided into three Sessions Divisions.

There are two Constitutional Bodies to help in the Administration, *Viz.*, the Representative Assembly and the Legislative Council.

The Representative Assembly was established in 1881. Under the constitutional changes introduced

in the State in 1923, the Assembly was placed on a statutory basis and its constitution, powers and functions defined. Membership is confined to non-officials, though officials may attend the sittings of the Assembly and take part in the proceedings, but may not exercise the right to vote. The strength of the Assembly is limited ordinarily to 250 members, but Government have power to increase it to a maximum of 275 for purposes of removing inequalities, if any, of representation and in order to provide for the representation of any new interests or constituencies that may be developed in future. The Dewan is *ex-officio* President of the Assembly and the Members of Council are Vice-Presidents. The Assembly meets twice a year at Mysore soon after the Birthday and Dasara.

When any Bill is proposed to be introduced in the Legislative Council, the general principles underlying it are first placed by Government before the Assembly and its opinion ascertained. Any member may propose an amendment to the general principle of any measure thus introduced in the Assembly. As regards taxation, it has been provided that no new tax shall be levied unless the opinion of the Assembly as to its levy has been ascertained. The annual budget is placed before the Assembly in the form of a statement and the Assembly is at liberty to discuss it. Resolutions bearing on the general

principles and policy underlying the budget may be moved by the members, who have also the right to put interpellations and submit representations for the consideration of Government.

The Legislative Council was established in 1907. Under the Reforms introduced in 1923, the strength of the Council has been fixed at 50. It has been statutorily declared that not less than 60 per cent of this strength shall consist of non-official members who shall be nominated. Of the 50 seats, 30 are allotted to non-officials of whom 22 are elected. The Legislative Council is vested with the power of making Laws and Regulations. The estimate of the annual revenues and expenditure of the State is laid in the form of a statement before the Council each year and the proposals of the Government for the appropriation of the revenues and other moneys in any year are submitted to the vote of the Council in the form of demands for grants. The Council assents or refuses to assent to a demand or reduces the amount therein referred to either by a reduction or by 'deletion of any of the items of expenditure of which the grant is composed. The members have also the power to move resolutions and to ask questions on matters of public interest or importance. The Council meets twice a year at Bangalore in June and December.



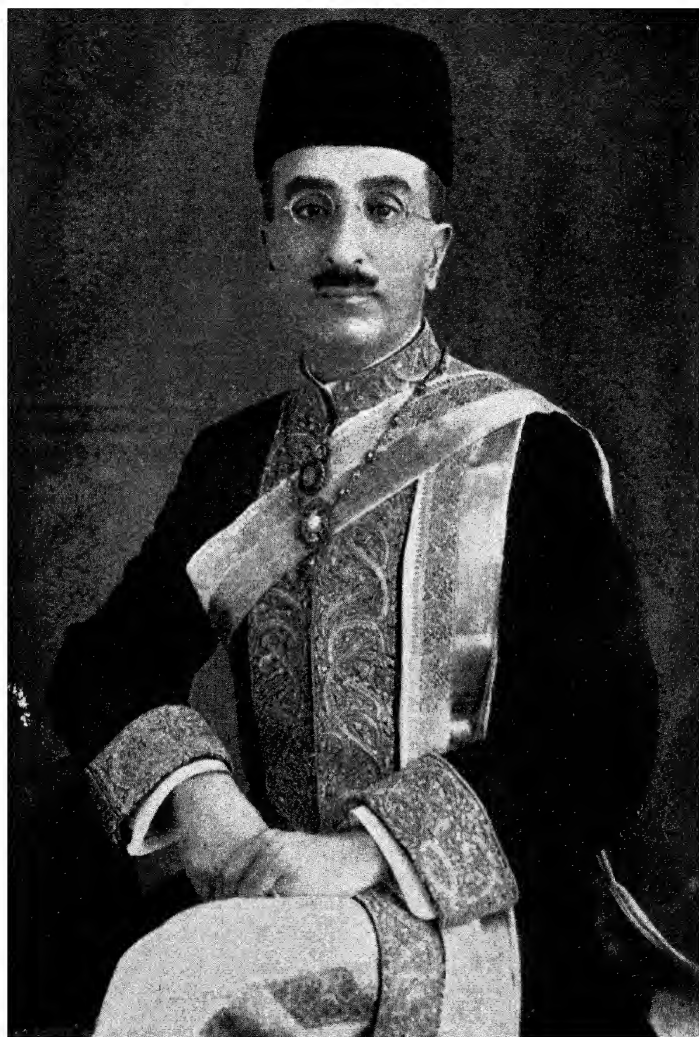
Prince Jayachamarajendra Wadiyar.

Local Self-Government has made great advance in the State, the most important bodies being Village Panchayets, District Boards and Municipalities. All the District Boards and most of the Municipalities have their own elected Presidents and Vice-Presidents.

CHAPTER II.

Mysore a Pattern to the World.

As stated in the last chapter, for a variety of reasons, spectacular, climatic, topical, etc., Mysore has deservedly become an object of attraction to a world tourist visiting India. Several Indian Princes prominent among whom is His Highness the Maharaja of Travancore had their administrative training in Mysore when they were minors. It is no wonder then that Lord Sankey in closing his speech at the last and Third Round Table Conference said: "I would like to mention another name, Sir Mirza Ismail, thanks to whose wise administration, his State is not only a pattern to India but a pattern to the world." Though the high level of its administration has, no doubt, drawn to it the world visitors, it is equally true that its picturesque natural scenery, its imposing sights, its important religious places of ancient sanctity, and centres of Archaeological interest are no less attractive. Apart from all these considerations my object in putting on record my impressions of this advanced Indian State may be said to be topical. For, these are days when the Federation of Indian States with the new political constitution for India-to-be under the India Act of 1935 is widely thought of and seriously discussed. At such a psychological moment like this it is highly



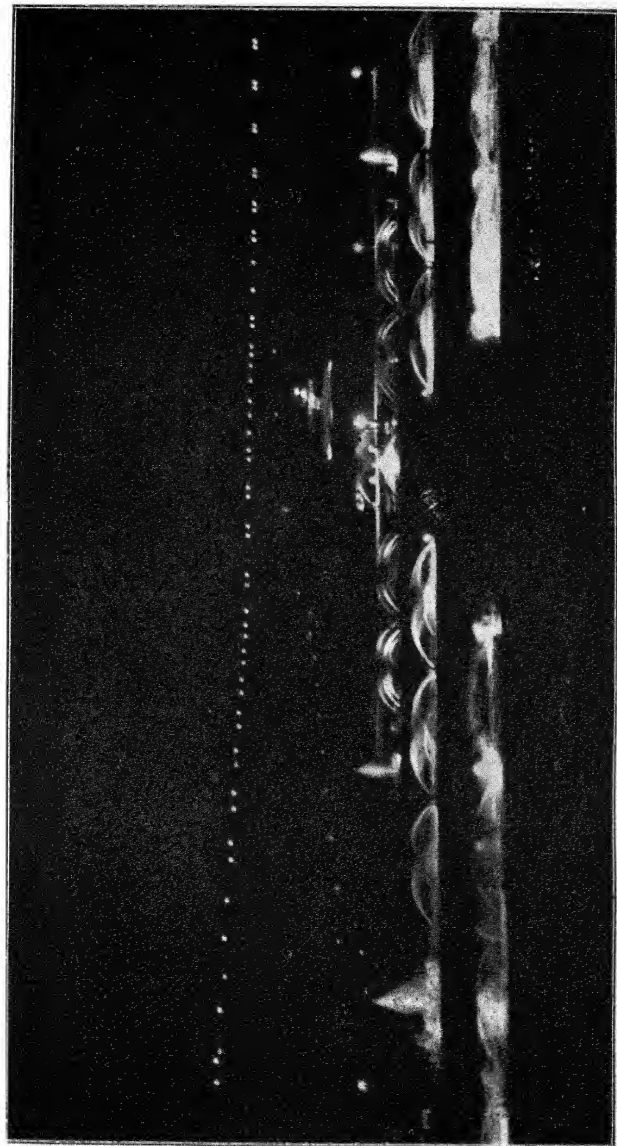
**Amin-ul-mulk Sir Mirza M. Ismail, K.C.I.E., O.B.E.,
Dewan of Mysore.**

desirable that the subjects of one State should keep themselves in touch with other States, and that Indian India should know each other better. The people of Indian States, whether Kashmir in the North, Baroda in the West, Tripura in the East, or Travancore in the South, should try to unify their thoughts, their methods and their ways so that they may realise their oneness of spirit and their regard for each other as brothers of a subject population owing allegiance to a monarchical form of Government. It is in this spirit of fraternity, in this grand idea of unity and brotherliness and of oneness in aim that I propose to ask my readers to consider the affairs of Indian States and study them and compare notes not merely in administrative methods but also in the degree of progress and prosperity achieved by the people in fields other than political or administrative. I claim to know something of Mysore on account of my long acquaintance for over quarter of a century, as my study of that interesting "Land Of Wadiyars" began actively in 1911 when I went to the Mysore City to report the Dasara functions to the "Madras Mail" as its Special Correspondent. In the first place, let me clear a misunderstanding which, I know, prevails in certain parts as to the relation of Mysore to Bangalore. Mysore, the Garden City, the most beautiful, attractive and handsome in India, is the residence of His Highness the Maharaja and head-quarters of the Deputy Commissioner of the District of Mysore.

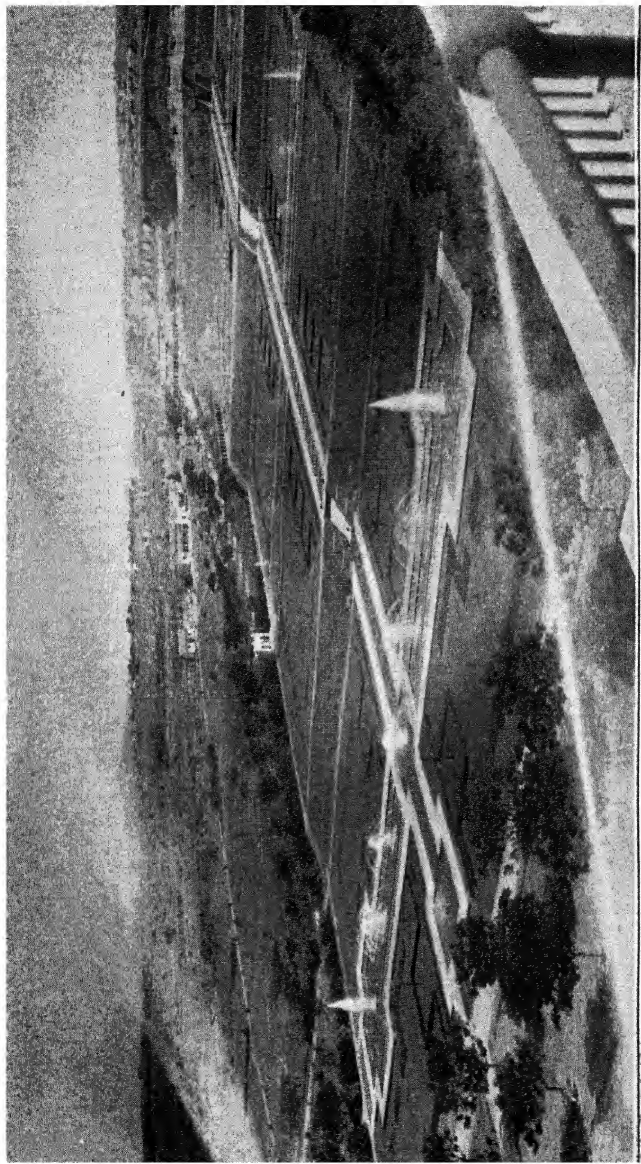
Some of the important Government Institutions like the Medical College, the University, the Sri Chamarajendra Technical Institute, Krishnarajendra Hospital, Oriental Government Library, etc., etc., are located in Mysore, while the seat of Government, that is, the Secretariat, the offices of the Heads of Departments and Institutions are in Bangalore including the office of Dewan. Mysore is 87 miles from Bangalore and can be reached either by train or by car, as the trunk road between Mysore and Bangalore is in an excellent condition.

THE KRISHNARAJASAGARA DAM.

An attempt may be now made to give some idea of the main sights of Mysore. A visitor is first attracted to the Krishnarajasagara Dam, and the stupendous Irrigation Scheme which is worth seeing both from an engineering and irrigational point of view, for it is one of the biggest in the world, and certainly the biggest and the grandest in India. This wonderful Dam over the Cauvery river is accessible to every visitor to Mysore. It is only about 12 miles from Mysore City and can be reached either by car or passenger bus or by train. The Dam is 130 feet high above the river bed and stores water to a depth of 124 feet at full reservoir level. It was intended to irrigate 1,25,000 acres of which half has been brought under cultivation. The Dam is $1\frac{3}{4}$ miles long and



KRISHNARAJ SAGAR—The terrace gardens illuminated.



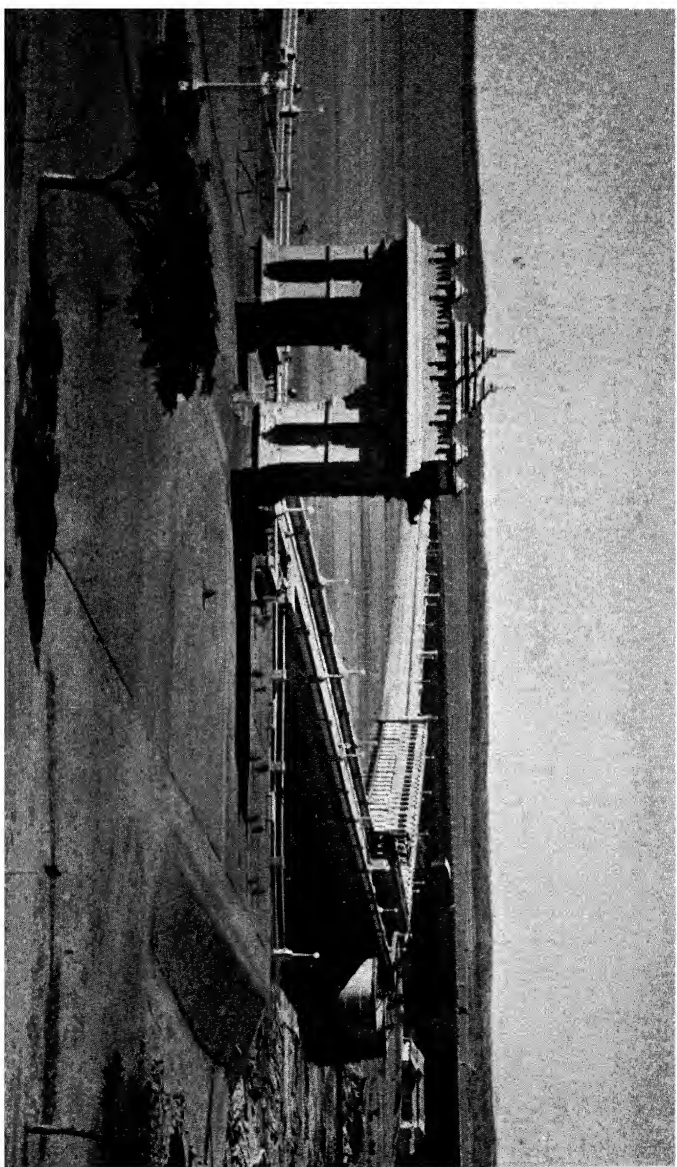
KRISHNARAJ SAGAR—The terrace gardens called Brindavana.

has over it an excellent motor road. The strength and durability of this great work was well put to test during the last Dasara when over two hundred motor vehicles, including big lorries and buses, drove over the Dam. There are in all 170 sluices in the Dam. The Waste Weir alone consists of 136 vents invented by Sir M. Visveswaraya, the engineer statesman and made in the Mysore Iron works at Bhadravathi. The Krishnarajasagara Works have cost till now Rs. 240 lakhs out of the total estimate of Rs. 250 lakhs. I made a casual reference to this work first because I want to deal first with the grandest sight in the whole world, *viz.*, the Brindavan Gardens laid out just under the Krishnarajasagara Dam.

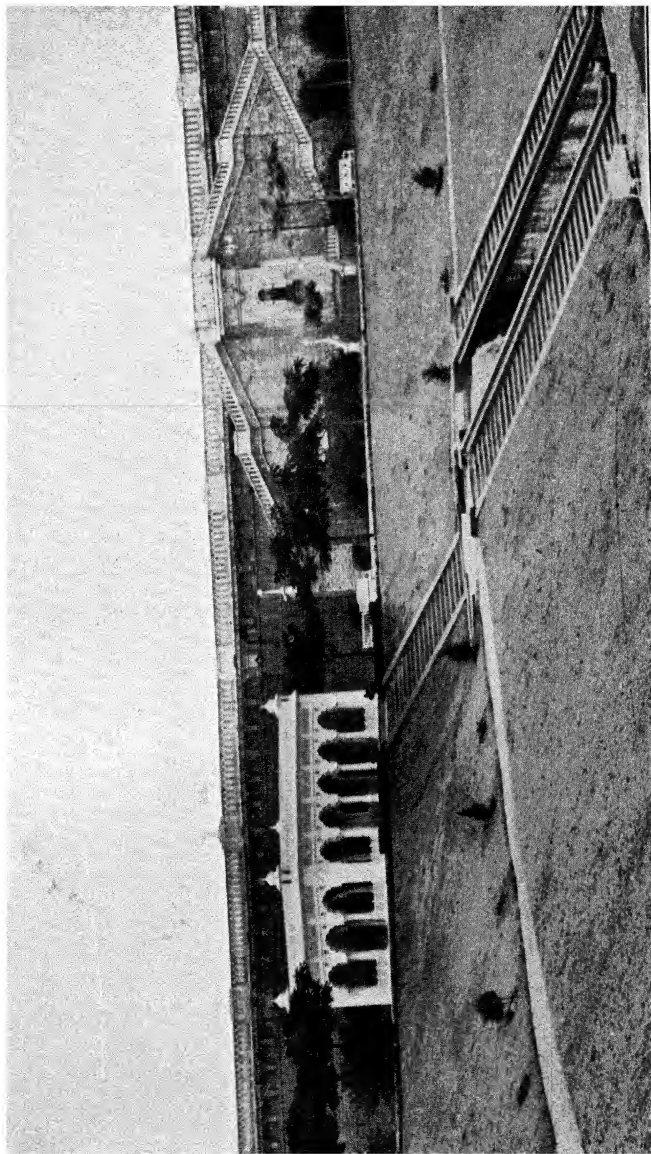
THE BRINDAVAN GARDENS.

Before recording my own impressions I will quote some competent opinions I found entered in the 'Visitors' Book. Mr. and Mrs. J. A. Guillaume of Paris have entered their laconic appreciation "Versailles transported to India. What a marvellous sight." Sir Philip Game of New South Wales has the following: "I am sending a description of these beautiful gardens to New South Wales, where much irrigation work is being done, in the hope that it will induce the Government to follow." Mr. and Mrs. Moffat and Miss Holmes; "The most wonderful gardens we have seen in the beauty of their fountains,

excelling even Versailles." Mr. B. R. Bajpai. "I have lived over twenty years out of India, mostly in U. S. A. travelled all over the world, never seen anything like this—most lovely." Col. S. S. Vazifdar I. M. S. "If I have seen fairy land on earth, it was here, it was here, it was here." Sir C. V. Raman has described it as "a dream of beauty." I will now describe what I saw. Just in the centre of the Dam is the stone image of Cauvery Amman, a marvellous piece of work in stone carving, so smooth and delicate that very few people will believe that it is very hard granite so cleverly chiselled by the sculptor. Its full size adds majesty to the figure. She holds a bowl into which water flows without interruption. The masses of Hindu population who visit the Dam do *pūja* to this idol by offering a flower garland, cocoanuts and by burning camphor. Just below is the reservoir from which the wonderful sight begins. An artistically built pavilion constructed here serves both as a rest house and a seat of beauty at nightfall. A small channel suddenly changes into a cascade with a drop of about 20 feet. Under the rays of the midday sun this looks like a sheet of silver which at night is a grand sight, as under the surface of the water is electric light in pink. The cascade continues as an ordinary channel on the sides of which are embedded coloured bulbs. This channel leads to a small lake, flanked on either side by two rectangular tanks. The central lake



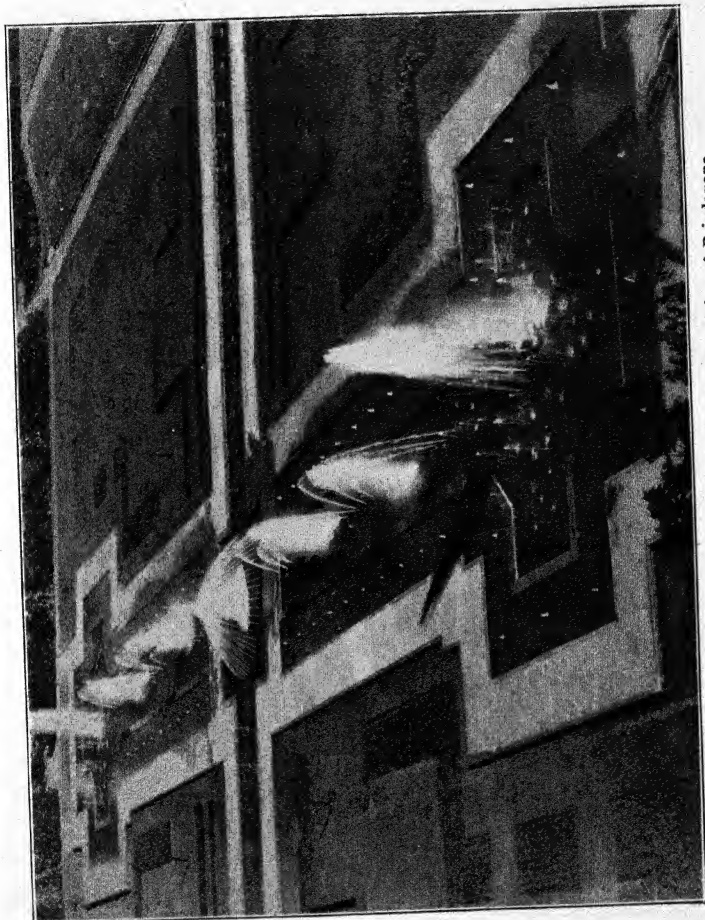
Krishnaraj Sagar Dam.



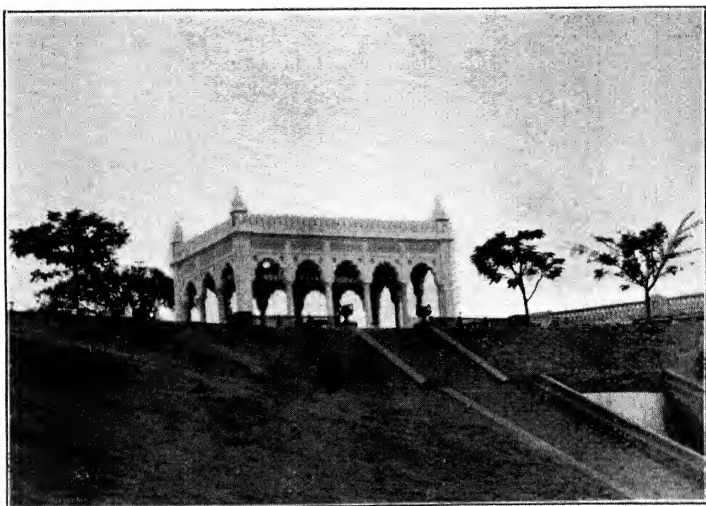
KRISHNARAJ SAGAR—Shrine of Goddess Cauvery.

presents a collection of spouts from which emanates a cloud of spray resembling a white roof when looked at from a distance during the hottest part of the day. There are 90 fountains of varying height arranged in 5 rows on one side and 4 on the other. Each of these 9 spouts has the same height, the one in the middle forming the highest line. The side spouts are of different heights, so that the well regulated slope on the two sides together with the central line forms a a roof as it were. The whole may be described as a small Fern House. Here in the centre is a green light which, together with the red tall blaze on the two sides, is a marvel in colour at night. Going down further we have another remarkable sight. About 74 jets of water arranged in a well-formed circle meet above in the form of a dome or a bower, as one may more fittingly describe it. At night this looks like a resplendant diadem set high in the sky shining brilliantly under a red flood-light at night. At the end of this channel is a pair of elephants on either side whose mouths serve as two jets. The water gushing from the two fountains meets in the centre and forms a well-made arch under which flows water into an artificial lake. Here is a wonderful display of archways, one above another, of water coming out of the several fountains. The Southern portion ends and we are transported to another set of fountains in the terraces of the North Brindavan at the end of which

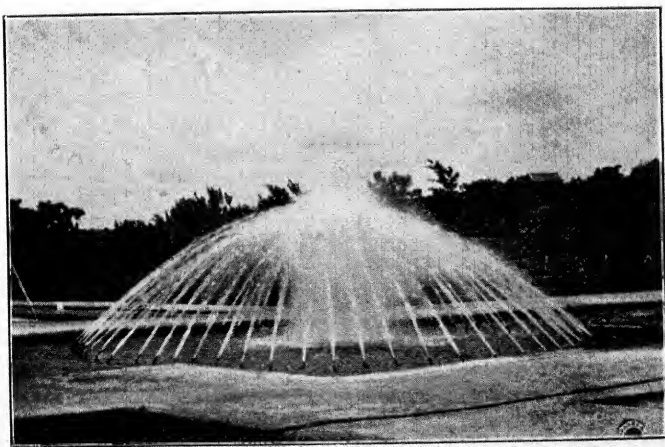
is a pavilion corresponding to the one in the South. The effect, when all these are illuminated at night, is something too magnificent for words—a combination of red, blue, green, pink, light green, and light blue in diverse shape and in terraces of measured height. In all this sublimity of beauty is real pathos when one finds old men and women, apparently unlearned in the enjoyment of good things after Western fashion, untying their bundles of lunch and partaking of them by the side of the running water and joyously sipping a handful of the holy Cauvery water. All over and around are laid out gardens in the most attractive style which is a real feast to the eye and an inspiration to the tired brain. These Brindavan Gardens alone are worth seeing. There is a Restaurant maintained in Indian as well as European style. An excellent Fruit Farm maintained by Mysore Government is another attraction. All these Gardens are approachable by means of well-maintained roads over which cars can be taken. There is also a Jolly Boat available for use in the big reservoir for a joy ride at a small cost. One Parsi gentleman whom I met as a visitor like me told me that he has seen three-fourths of the world and that he has not seen a sight like this anywhere.



KRISHNARAJ SAGAR—The fascinating fountains of Brindavana.



KRISHNARAJ SAGAR—The pavilion in Brindavana which commands a panoramic view of the gardens and fountains in a series of descending terraces.



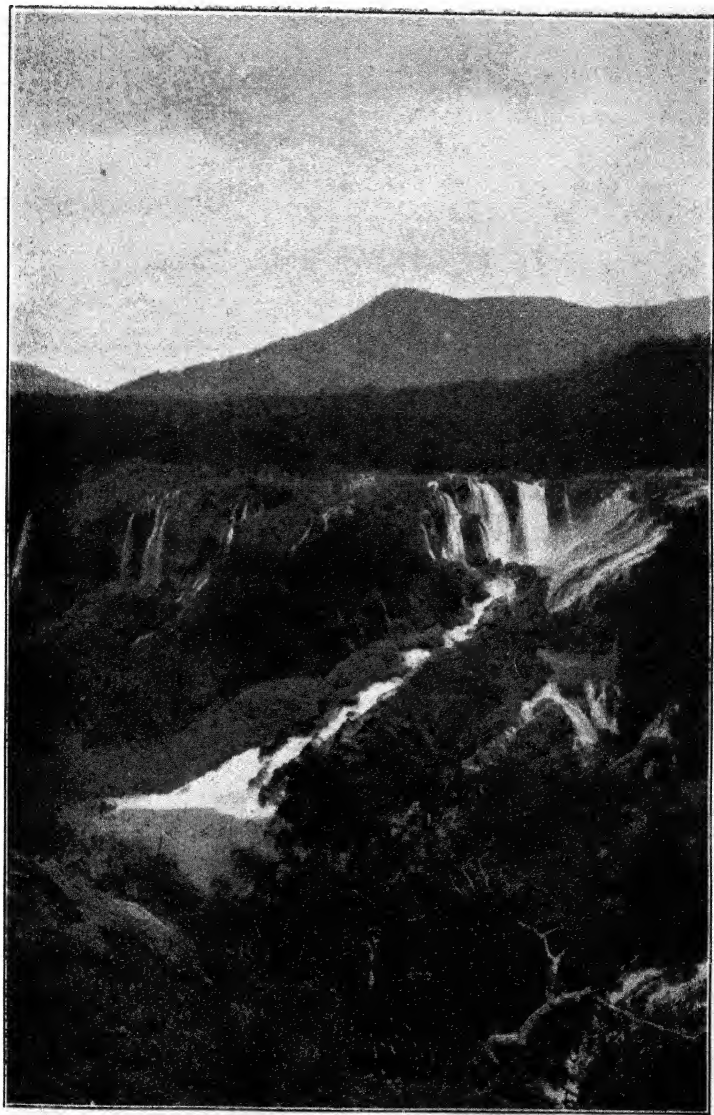
KRISHNARAJ SAGAR—One of the fountains.

CHAPTER III.

The Sivasamudram Falls.

Who has not heard of these mighty falls at Sivasamudram? It is one of the biggest seats of Hydro-electric energy in the world and certainly the biggest in India. Here the Cauvery river has a natural fall of about 380 feet. The river branches into two streams each of which makes a descent of about 200 feet in a succession of picturesque rapids and water falls. At the northern cataract it rushes precipitately over the face of a tremendous abyss, and, dashing over vast boulders of rock in a cloud of foam hurls itself into a deep pool below. This romantic spot is connected with the railway and the Bangalore-Mysore trunk road by a cross road from Maddur, 30 miles in length. The southern branch is perhaps even finer than the northern cataract. During the rainy season the river pours over the hill side in an unbroken volume, but in the dry months it is divided into several distinct falls of great splendour which the tourist can contemplate at his ease, as he enjoys his lunch on the opposite side of the stream. The scenery around is extremely superb and grand; the hills are clothed in dense forest, and the whole locality leaves an indelible impression on the mind of the visitor.

The harnessing of this fall is considered one of the greatest achievements of Sir K. Seshadri Iyer, a former Dewan of Mysore, who wielded, in the words of Lord Curzon, "an authority that was a reflex of his powerful character and abilities, and that left its mark on every branch of the administration" and who, as described by that great Viceroy, belonged to "that class of great native statesmen whom the system and opportunities of Native States sometimes bring to the front and who, in circumstances such as those that prevailed during his time in Mysore, find the occasion for conferring enduring benefits upon the State they serve." The splendid success that followed showed the political wisdom and far-sightedness of that great statesman. This project was first begun with the object of supplying power to the Kolar Gold Mines, 90 miles from Siyasamudram. Starting with 5,000 H. P. in 1902 when His Highness the present Maharaja was invested with Ruling Powers, work went on expanding until the completion of the eighth installation about three years ago. Its present capacity is 40,000 H. P. Till now about Rs. 3 crores has been spent on this scheme. The outstanding fact is that, as a result of steady expansion, 150 Towns and Villages are now enjoying the benefits of electricity in the process of industrial development. Till 10 years ago the supply of electricity was confined to the two towns of Mysore and



SIVASAMUDRAM—The southern waterfalls.

Bangalore. The scheme of moffusal electrification began during the last decade at the initiative of the present Dewan, Sir Mirza Ismail, who, in addressing the Mysore Economic Conference on the 17th March, 1930, observed that "the future industrial development of Mysore, as I envisage it, is closely connected with the full utilisation of electric power." As a result of this persistent policy, there are, as stated already, 150 Towns and Villages whose inhabitants are enjoying these advantages not only for their household necessities, but also for several small cottage and large scale industries, for the rates for the supply of electrical energy for industries are nominal. From a financial point of view also the Electrification schemes for the villages, so steadily and persistently pursued, have been yielding a good revenue to Government. During the past ten years the gross revenue has been showing a steady increase year by year. From Rs. 39.35 lakhs in 1926 it swelled to Rs. 57.26 lakhs in 1935. There are at present over 370 installations set up in the rural areas for pumping purposes to irrigate land for cultivation.

The Krishnarajasagara Dam is the greatest irrigational work in the State. It would not be out of place to mention here a fact of considerable interest from the historical point of view. While making excavations for the Dam, an old Inscription Stone was found bearing a Persian Inscription and

purporting to have been laid by Tippu Sultan. An English rendering of the inscription is given below :-

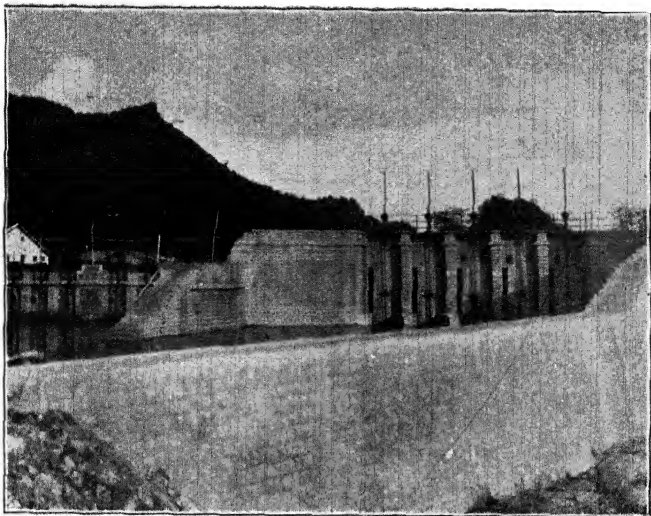
“ Y A FATTAH !

“In the name of God, the Compassionate, the Merciful.

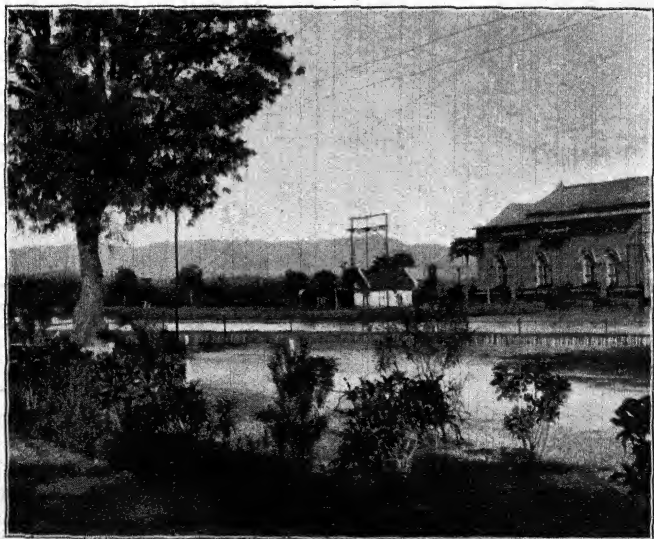
“On the 29th of month of Taqi of the Solar year Shadab 1221, one thousand two hundred and twenty one, dating from Mowlood of Muhammad (may His Soul rest in Peace) on Monday at dawn before sunrise under the auspices of the Planet Venus, in the constellation of Taurus, Hazrath Tippu Sultan, the Shadow of God, the Lord, the Bestower of Gifts, laid the foundations of the Mohyi Dam across the river Cauvery to the west of the Capital by the Grace of God and the assistance of Holy Prophet, the Caliph of the Worlds and the Emperor of the Universe. The start is from me, but its completion rests with God.

“On the day of commencement, the planets, Moon, Sun, Venus, Neptune were in the sign Aries in a lucky conjunction.

“By the help of God, the most High, may the above mentioned Dam remain till the day of Resurrection like the fixed stars. The money amounting to several lakhs which the God-given Government have spent is solely in the service of God. Apart from the old cultivation, any one desirous of newly cultivating arable land, should in the name of God



SIVASAMUDRAM—Intake Works.



SIVASAMUDRAM—Forebay and waste weir.

be exempted from various kinds of production, whether of corn or fruits, of the one-fourth part levied generally from other subjects. He will only have to pay three-fourths of it to the Benign Government. He who newly cultivates arable land, himself, his posterity and other relatives will be the masters of the above as long as Earth and Heaven endure. If any person were to cause any obstruction or be a preventer of this perpetual benevolence, such an inhuman being is to be regarded as the enemy of mankind, as the accursed Satan, and the Sperma Hominis of those cultivators, nay, of the entire creation."

It will be thus seen that what was contemplated by Tippu Sultan more than a century ago has now become an accomplished fact, on a much larger scale during the illustrious and glorious reign of His Highness Sri Krishnaraja Wadiyar Bahadur IV, the present Maharaja.

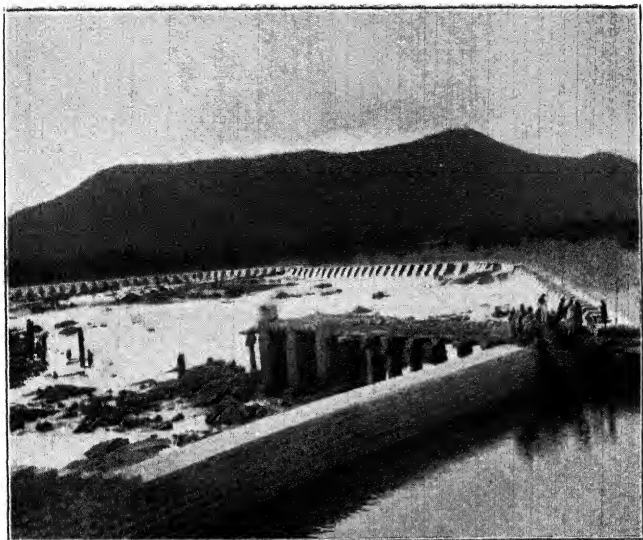
The Irwin canal is the most important outlet to draw off water from the Reservoir. The length of the main Canal and its branches is about 160 miles. At its commencement the Irwin Canal is 58 feet wide at bottom, 82 feet wide at top with 12 feet depth of water for the full supply discharge of 2,200 cusecs. A notable feature about the alignment of the Canal is that it passes through a tunnel of one and three-fourths miles in length bored through a range of hills which formed a considerable barrier to cross over.

to the main irrigation tract situated on the other side of the hills. The tunnel is of horse-shoe shape and has a bottom width of 12 feet and a height of 15 feet. The tract served is one of the most typically dry areas of the State. An idea of the financial aspect of this canal can be had when it is stated that during 1934-35 the outlay was Rs. 89,992. The total outlay on the canal works from the commencement amounts to Rs. 152.65 lakhs against a revised estimate of Rs. 198.07 lakhs.

The total extent of irrigation contemplated under the canal is 1,20,000 acres. The work so far completed has rendered it possible to afford irrigational facilities for about 56,000 acres, inclusive of water supply to the Agricultural Farm at Ganadale and the Sugar Factory at Mandya. Against this the total extent so far brought under cultivation up to the end of October 1934 was only 26,000 acres. Under the Mysore-Madras Cauvery Agreement of 1924 Mysore is entitled to bring under irrigation an extent of (1) 1,25,000 acres below the Krishnarajasagara; (2) 1,10,000 acres under additional reservoirs that may be constructed across the tributaries of Cauvery; (3) about 29,000 acres by extending the old channels above and below the Dam drawn from the Cauvery, Hemavathi and Lakshmanathirtha rivers by improvement of duty (4) 12,500 acres above the Reservoir in lieu of irrigation area submerged; and (5) 5,000 acres



SIVASAMUDRAM—The northern waterfalls of the river Cauvery.



SIVASAMUDRAM—The Diversion Dam.



SIVASAMUDRAM—View along canals.

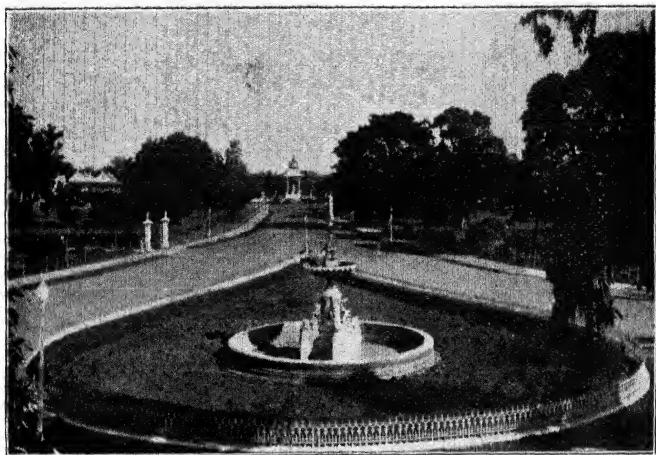
above the Reservior by giving compensation water to Madras, the total area thus amounting to 2,81,500 acres. Against this permissible extent, the area secured so far and for which projects have been sanctioned, aggregate to about 88,300 acres. An area of nearly 1,93,200 acres still requires to be secured if the full Rights reserved under the 1924 Agreement are to be realised before 1974 when the Agreement is due to be revised. It is understood that active steps are being taken to collect the necessary data and formulate the various schemes in order to expand irrigation to the fullest extent possible.

CHAPTER IV.

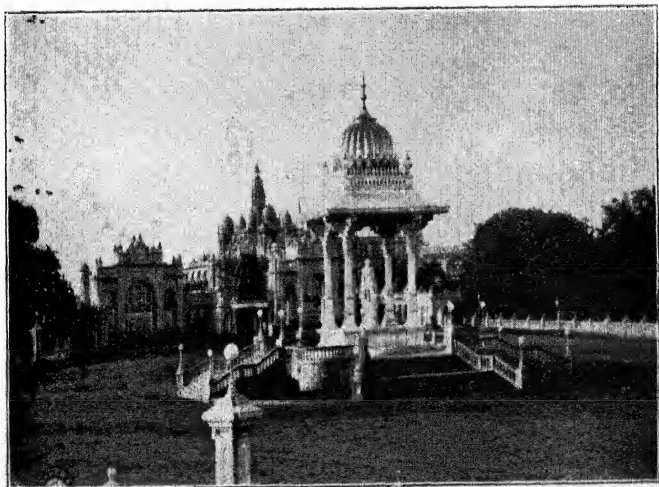
The City of Mysore.

It is interesting to trace the derivation of Mysore. The word 'Mysore' is derived from *Maishur* or *Maisur*, which is from *mahish*, Sanskrit for buffalo, reduced in Kanarese to *maisa* and *ur* or *uru*, which means town. This name commemorates the destruction of Mahishasura, a minotaur or buffalo-headed monster, by Chamundi or Mahishasuramardhani, the form under which the consort of Siva is worshipped as the tutelary goddess of the Mysore Royal Family. Its elevated position of 2,580 feet above the sea-level gives a salubrious climate very near that of Bangalore, in certain months of the year.

From a small town, no better than a village, Mysore has grown within the last 40 years into a City, with an area of more than 12 square miles and a population of over 1,00,000 souls, according to the census of 1931. Neat and sanitary extensions have been laid out. An up-to-date water supply and drainage system has been partly introduced. There are beautiful roads lined with shady avenues, and stately buildings, such as the Krishnarajendra Hospital, the Sri Chamarajendra Technical Institute, the Municipal Market Blocks, the Palaces, the Guest's Mansion (Lalita Mahal), the Public Offices and Courts, the University buildings, the Colleges



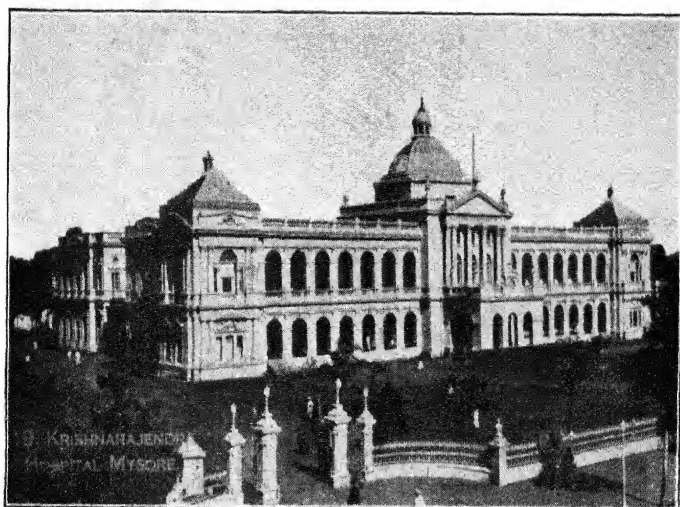
MYSORE—Curzon Park.



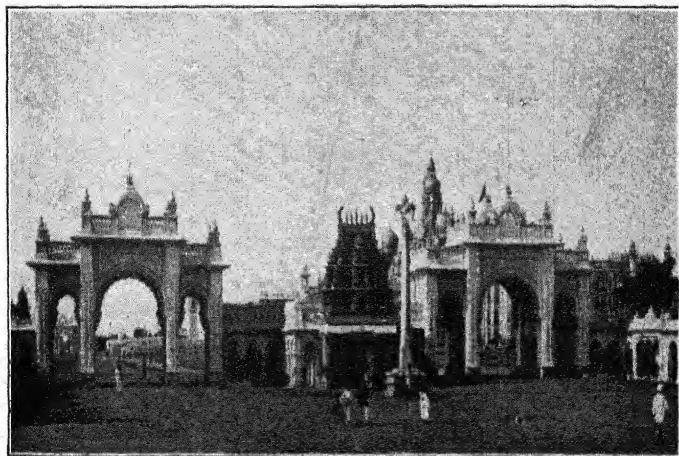
MYSORE—Statue Square.

for Men and Women, etc. Mysore is the most handsome city in all India that I have seen. Its parks, gardens, broad roads, circles, squares, beautiful avenues, etc., arrest the attention of the visitor and produce the first impression which is most lasting. The city one sees to-day is entirely the making of His Highness the present Maharaja who has been taking a personal interest in its improvement and modernisation. It is said that out of evil cometh good. Mysore is an instance in point. For, the virulent and frequent appearance of plague in the city at one time rendered it necessary to renovate the old town. The first step taken was the acquisition of the crowded areas and the slums. With the creation of an Improvement Trust Board in 1904 the various measures of urbanisation began. Acquisition of properties till June 1933 has cost Rs. 33,61,889. The next step was the extension of the city. There are at present 8 extensions. Under this scheme suitable sites and accommodation were provided for those whose properties and houses were acquired. This item of work was carried out at a cost of Rs. 3½ lakhs. Drainage and sewerage works were next taken up under a system of arterial mains and sub-mains of under-ground pipes, which led the sewage to a septic tank. A Sewage Farm was opened under the Septic Tank and is now managed by the Mysore Municipality as a paying concern from a commercial stand-

point. The expenditure incurred on these works was about Rs. 10 lakhs. The City Improvement Trust Board then proceeded with the execution of works which added to the convenience of the public and amenities of urban life. Such items as the draining and filling up of marshy places, laying out and widening of roads, providing cart stands and lung spaces for purpose of recreation, by ruthless clearance of slums and laying out of parks cost Rs. 18 lakhs. The improvement of the markets alone has cost Rs. 2¼ lakhs. With the urban changes thus systematically carried out it became necessary to construct a new pile of buildings for the Municipality both on a utilitarian and ornamental plan. This was done at a cost of Rs. 2¾ lakhs. It is an imposing structure which is a real ornament to the city. Among the noteworthy places of public resort are the Curzon Park, Nishat Park, Kantharaja Urs Park and the Narasimharaja Boulevard which were laid out at the expenditure of the Palace and they have been thrown open to the public as recreation grounds by His Highness the Maharaja. A well thought out scheme of work in the direction of arboriculture resulted in the opening of shady avenues. The Housing scheme inaugurated by the City Improvement Trust Board has been of great help to the poor who, under ordinary circumstances, could not afford to have houses of their own. Loans to the extent of Rs. 1.77 lakhs have been



MYSORE—Sri Krishnarajendra Hospital.



MYSORE—North Gateway of the Palace.

granted at a cheap rate of interest and on an easy instalment system. 146 model houses were constructed and sold at cost price. Under a scheme of Building Fund to which His Highness the Maharaja and His Highness the Yuvaraja have contributed Rs. 10,000 and Rs. 5,000 respectively, 71 houses have been built and sold to the poor at cost price and under instalment system. The tarring of the important thoroughfares and roads in the City has not only brought about neatness and tidiness in the crowded and congested parts of the City but has also gone a long way to beautify it. Till June 1933 the length of roads tarred was 18 miles and the amount spent was Rs. 21½ lakhs. Since then I have seen new roads tarred, but I was not able to get particulars as regards length. Another direction in which pioneering work was commenced by the Mysore Municipality in 1932 was to turn the street rubbish and night soil to the best use of man. These were converted into compost which is a valuable manure, the first attempt in all India. 7,500 tons of compost were manufactured in that year and sold to the Agricultural Department for Rs. 25,000. The total cost of the improvements of the city of Mysore till the end of June, 1933, was a little over Rs. 83 lakhs. Most of this money is from the Privy purse of His Highness the Maharaja who delights in making

the capital city a model one. The process of urban improvement is going on every year, the chief feature being the removal of congestion and town extension.

It was the peculiar good luck of the City to have been blessed with a patriotic and loyal worker in the person of (then) Mr. Mirza Ismail whose official work was cast in Mysore. It has been his benevolent hobby for over two decades to make daily inspection of the City and thoroughly make himself personally familiar with its slums, its dirty corners and congested areas. There are several stories of his morning rounds on horse-back when he has had unpleasant and unsavoury work to do in removing congestion, widening lanes, demolishing hot-beds of plague and other epidemic diseases. As the net result of this spade work, Mysore stands today as an ideal city in all India. Some idea of the terribly insanitary condition of the town can be had when it is mentioned that the old Fort which was demolished only about 25 years ago, contained within a small area of 55 acres 455 houses. The average death rate has been brought down from 40 per thousand to 33, while plague mortality decreased from 7·8 to 1·1. The "Power behind the Throne" for all this magnificent work has been Sir Mirza Ismail whose fine civic sense and aesthetic taste are worthy of all praise. The process of urban



MYSORE—The Jubilee Clock Tower.

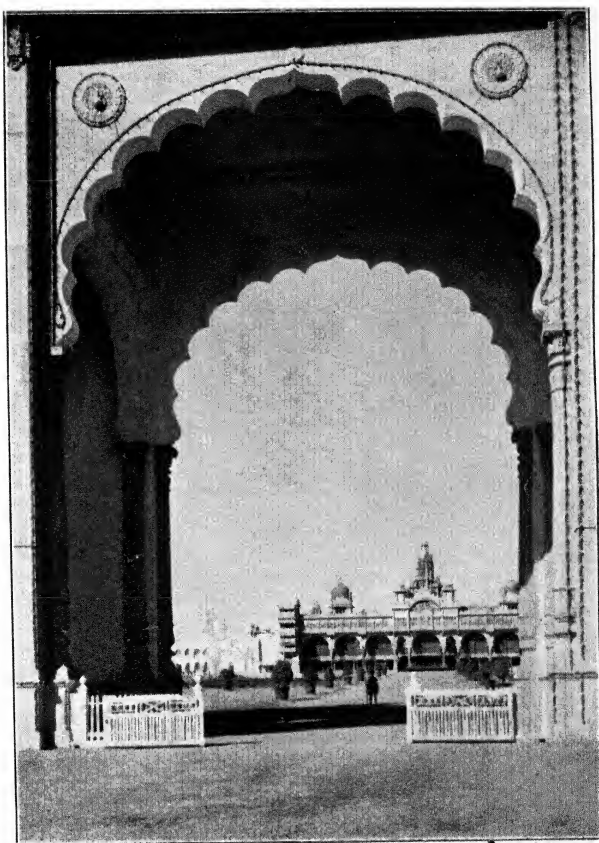
improvement is going on even to-day. These changes are carried out in so striking and effective a manner that even frequent visitors find it difficult to identify old town. Such is the City of Mysore of today.

CHAPTER V.

The Mysore Palaces.

Before giving my readers an idea of the majestic pile of buildings which are an undoubted ornament to the City of Mysore, it is only right and proper that I should begin with a rough description of the main palaces, because respectable visitors are permitted to see these magnificent structures and admire their beauties—artistic, sculptural, architectural, and ornamental—when His Highness the Maharaja does not reside in them.

The main building measures 245 feet by 156 feet and is 145 feet high from the ground level to the topmost point of the finial of the main dome. The general appearance and the outline are Indo-Saracenic, but the details of the decoration of panels, friezes, niches, etc., are distinctly Hoysala. The central dome is the dominating feature. The mode in which the principal face is broken up and varied by cuplas, balconies, verandahs and porches, so as to secure light and shade is marvellous in effect. Many varieties of granite, porphyry, gneiss and trap have been used in the various parts of the structure. From the basement to the base of the main dome, the surface is adorned with sculptures of the very best class of Indian art. Horizontal mouldings, vertical off-sets,



MYSORE—The Palace.

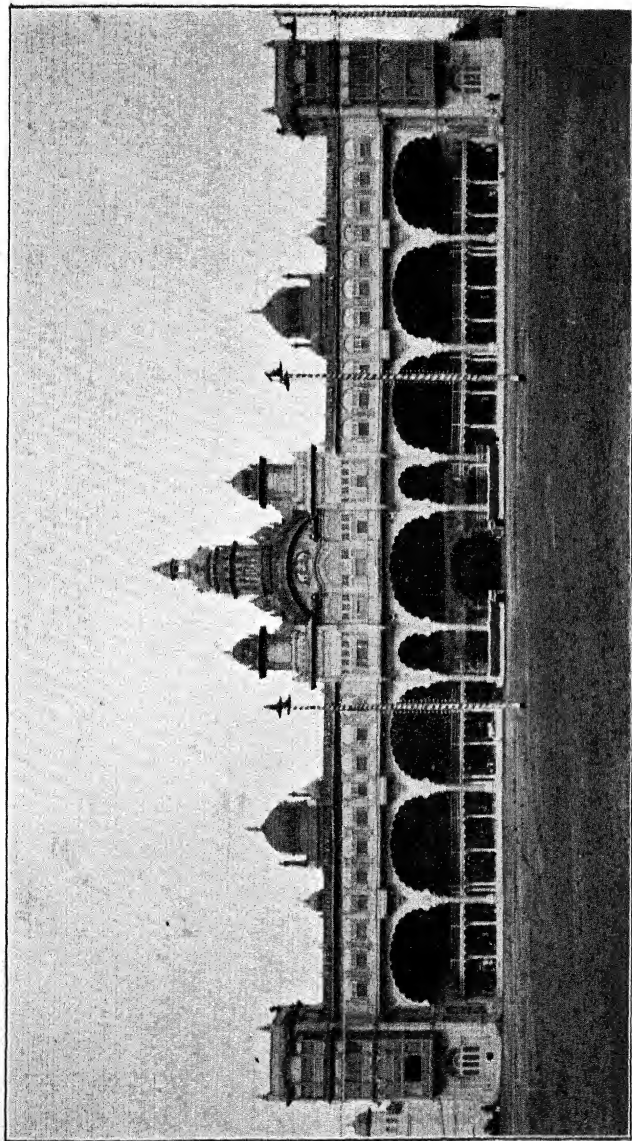
breaking up the surface into many projections, recesses, niches and panels, coupled with an abundance of deep, sharp and fine carvings of scrolls, foliage, birds, animals and statuettes of chaste and elegant design, are the chief characteristics of this Hoysala style of decoration. The combination of this fine sculptural style with the lofty grandeur and magnificent proportions of Saracenic art gives to the structure a very pleasing appearance, while producing wonderful effect of light and shade.

The most striking feature of the public apartments is the immense old Durbar Hall which forms the Eastern front of the main building, and, when lit up on ceremonial occasions, is a revelation of pillared magnificence. Beneath it in the centre is the main entrance to the Palace. This is flanked on the two sides by the *Sajje*, or *Piazza*, built mainly in porphyry and leads to a great inner courtyard guarded by huge tigers figured in bronze. Of the apartments opening off this court-yard, one of special interest in the north-eastern corner of the building is the Armoury which is full of Indian weapons of great value and historical interest. On the southern side is another magnificent Durbar Hall known as the Marriage Pavilion. A marble stair-case to the south-east leads from this to the Amba Vilas, another Hall full of gorgeous oriental colouring which fills the greater part of the southern side of the building.

In the corresponding portion on the north and approached by a corridor at the back of the Durbar Hall, which also serves the purpose of a picture gallery is the Music Saloon, a delightful apartment in European style fitted with a very fine organ. The whole of the western side of the building and the upper storeys are taken up by the private apartments. The Palace is in the centre of the city and its topmost point, which can be seen by any one just as one gets down from the train and looks around from the Railway platform, serves as a guide to the visitor who roams about the city sight-seeing.

THE LALITHAMAHAL PALACE.

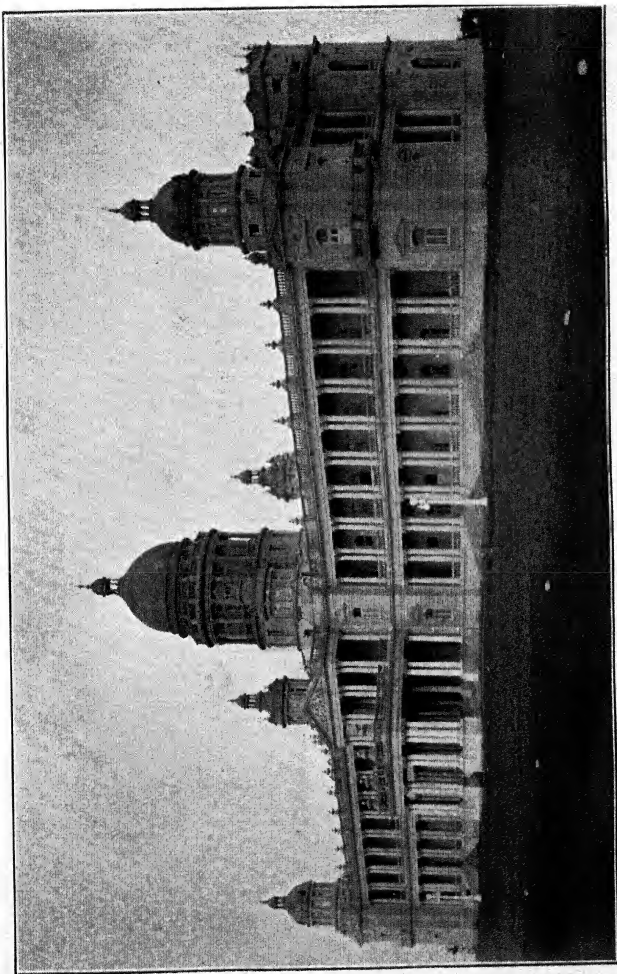
This is another magnificent building which no visitor should miss. A pass to visit this Palace is easily obtained from the Palace Office. This is situated to the east of the city and at the foot of the Chamundi Hills. Though the distance from the city is four miles, even as a walk it is enjoyable. The series of boulevards, the well-planned roads with circles and squares, the artistically laid out gardens on either side in one continuous line, the handsome hamlets built in attractive style on the two sides of the broad road—all these make the pedestrian pleasant and render the journey a delight. Perched on the top of an eminence about 2,600 feet above the sea-level, the Palace commands a fine view of the whole city. One is at the very first sight struck with the



MYSORE—Nearer view of the Palace.

main gate itself which has tall and imposing pillars surmounted with cluster of electric lamp posts and a highly ornamental steel gate with side railing. The approach road itself is 50 feet wide and has a beautiful string of bunch lights at either edge. The main building is constructed in classical style of architecture with symmetrical and proportioned rooms on either side of the central or main dome portion. The exterior has an exceedingly quiet outline. The elevation is executed in fine finished plaster cornices and ballustraded parapet, with cills and gablet cornices over the windows. The whole building has a high plinth with a ground and upper floor above which is a flat-terraced roof with turret rooms. The south and north faces of the Banqueting and Dining Halls have open-paved terraces with ballustraded parapets. On the west or front face of the building the grounds are laid out to form a nice and beautiful terrace garden. The main building measures 325 feet by 225 feet. The heights of the building are, basement $5\frac{1}{2}$ feet, ground floor 21 feet, and first floor 19 feet. The central tower has a total height of 133 feet above ground level to the tip of the finial over the cupola surmounting the dome. There are four subsidiary Towers around the central dome, each of these having a total height of 85 feet above ground level. In addition to these, there are two end Towers 92 feet in height which rise above corner rooms. The main entrance to the building is

through a wide porch which opens into a corridor from which we enter into a main Hall which is five storeys high and has an arcaded gallery around the first floor with ribbed and enriched plaster of Paris ceiling. The entrance on the east of this Hall opens to a thirty-two feet wide corridor, on either end of which are the State Ball and Banqueting Halls with Italian main marble stairs rising between them. The Hall measures 90 by 60 feet. Facing the lower flight of steps and across the half-landing there is an alcove with columns and arched treatment provided with a mirror, the reflection in which gives a nice view of the capital city. Coming back to the entrance Hall, there are 11 feet wide corridors on either side with open courts also 11 feet wide. To the north and south of these there are two sets of Cloak room, one being for gentlemen and the other for ladies. Beyond the ladies' Cloaking room and on the south there are two bed rooms, each measuring 30 feet by 16 feet with necessary bath rooms 16 feet by 11 feet and at the extreme ends of this wing, there is a Reception Hall 50 feet by 32 feet with fine plaster of Paris ceiling. The disposition of rooms is similar on the north wing, the big Hall at the end being used as the Billiard and Card room. At the extreme end of the rear corridors there are the turret rooms for the superior servants accompanying the Guests. The central marble stair and the Electric Lift take the Guests to the first floor. Separate



MYSORE--The Guest House known as Lalitha Mahal.

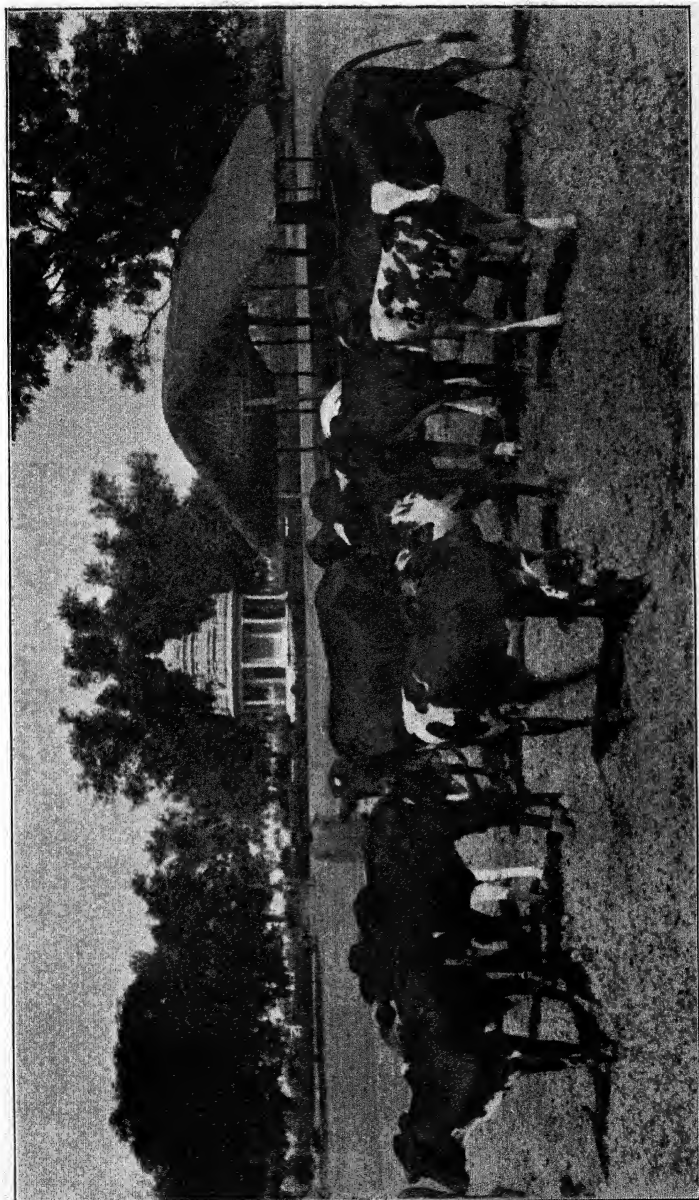
minor stairs at ends are provided for the use of servants. As in the ground floor there is a corresponding Hall below the central dome in the first floor. In each of the wings, on either side of the Hall, there are suites of rooms comprising of Bed, Sitting, and Dressing rooms. At the rear of these living rooms on the north, there is a private dining room intended for the principal Guests with the necessary pantry and on the south the A. D. C's waiting room. The suites of rooms on the north wing known as Viceregal Suite rooms on account of two Viceroys (Lord Irwin and Lord Willingdon) having been accommodated here, are provided with a bay window in the sitting room facing the west through which a beautiful view of the capital is obtained. Over the porch there is an open terrace at first floor level. The suites of rooms in the south wing are meant for the Officers accompanying the Principal Guest. To the rear of east of the main block there are the kitchen and servants' blocks which have been suitably designed to be in keeping with the importance of the place. The building provides for all up-to-date conveniences such as Electric lights, finely equipped toilet rooms, etc. On all important occasions the building is lit with electricity when the panorama of view presented, especially when seen from a distance, is splendid. The terrace gardens add largely to the charm and grandeur of the Palace. The cost of

the whole buildings, including (1) Sanitary connections, (2) Water supply, (3) Electric installations, (4) Gardening, etc., and all other accessories is Rs. 24,30,000. Distinguished Guests are accommodated here. It is in a quiet and healthy suburb of the city where one can enjoy rest and leisurely occupations away from the din and dust of the city.

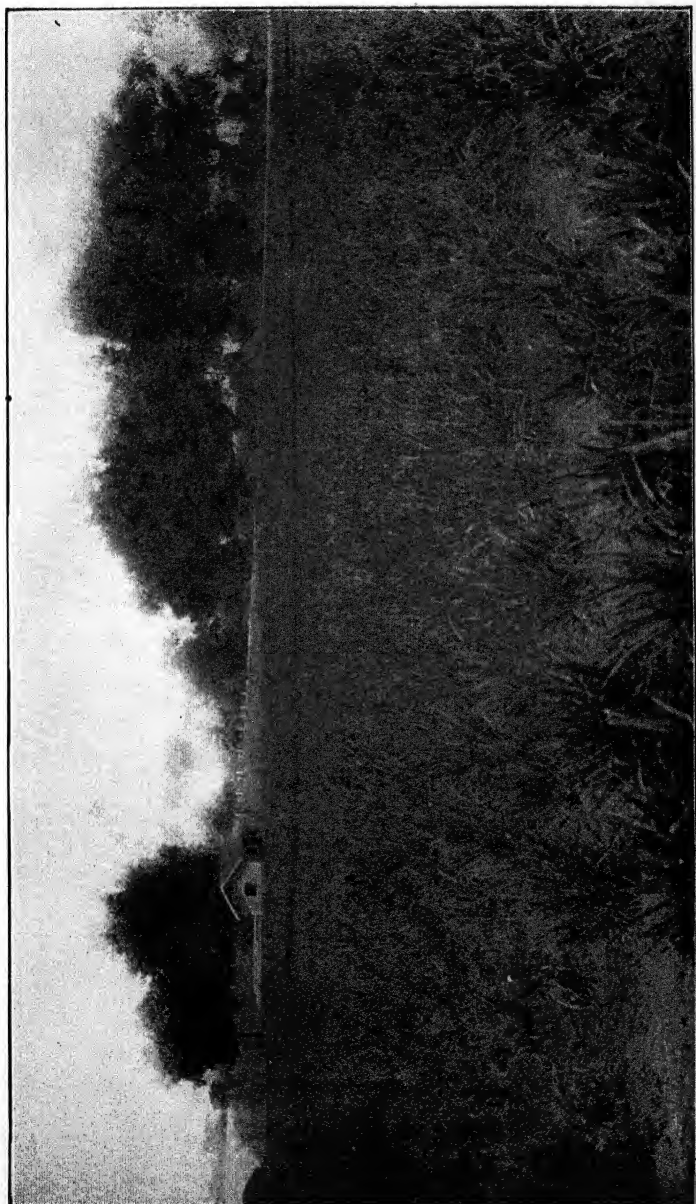
THE PALACE DAIRY FARM.

This is one of the best institutions worth a visit, though it is located about five miles from the City at Rayankere, a village on the Mysore-Karapur Road. This Farm was started in 1920 with the object of supplying milk to the Palace. Though the Amrit Mahal breed of Mysore cattle is famous for its quality, they are poor milkers. However, they are famous as trotters covering 7 to 8 miles an hour as dawk bullocks. The ryot prices them for their speed, spirit, endurance and beauty. Milk is not the main object in keeping a herd so far as the Mysore ryot is concerned. His ideal is a good pedigreed bull calf. The object of the Palace being purely milk supply, the Scindhi cow was selected as being the best among cows indigenous to India. The Policy laid down for the Farm was to cross the Scindhi cow by the Holstein bulls and evolve a half-bred which would yield plenty of milk. This policy has been maintained.

The Farm comprises an area of 700 acres of which an area of 200 acres has been brought under



Sri Krishna Temple at Rayankere Dairy Farm.



The Palace Dairy Farm at Rayankere.

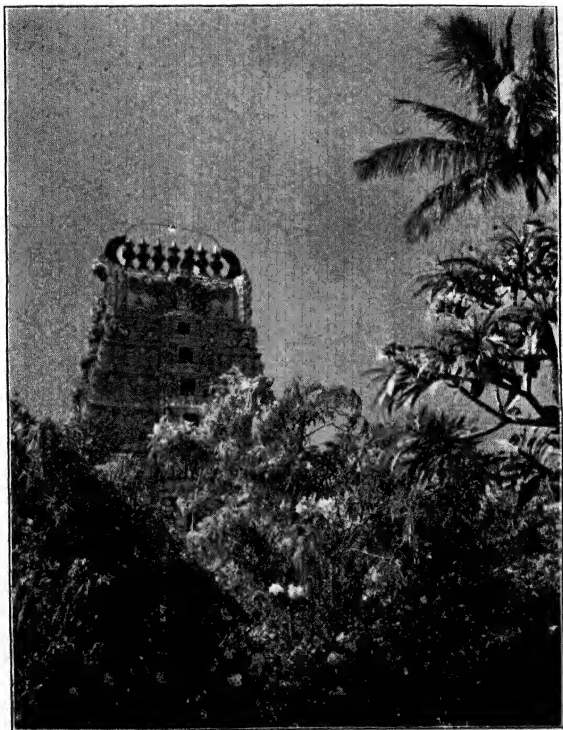
cultivation and fodder crops such as Jola, Cow-pea and Sunflower are grown and converted into silo for the use of the cattle. The land is very fertile and good grass is grown in the rainy season. A portion is reserved for making hay and the rest is used as pasture.

What first attracts the visitor is the small but pretty temple of Sri Krishna, Lord of the Cow. All around is the paddock for calves, the whole arrangement being made with considerable taste and an eye to appeal to Hindu sentiment. Beyond is the pile of neat buildings where the milk is collected, sealed in cans and despatched for use in the Palace. The stalls for cows with intervening sheds for calves, separated by a line of sheds for expectant mothers, etc., were all scrupulously neat and tidy. When I visited the Farm, there were about 150 heads of cattle, all being exceptionally well maintained. About half of them were milking. Every thing about the Farm was scrupulously clean.

CHAPTER VI.

The Chamundi Hills.

Anything said about Mysore will be incomplete without a proper reference to the Chamundi Hills, about three miles from the City, with an elevation of 3,489 feet. Once full of thick vegetable growth forming a dense jungle and abounding, in those days, with wild pig and porcupines, these denizens have had to quit their abodes and the hills are very sparsely inhabited now. The jungles having been cleared, what one sees now is several boulders of rocks some of which contain caves. "Mysore owes so much of her loveliness to her tutelary hill," wrote a tourist, "that the first sight of her great isolated granitoid mass causes the returning Mysorean more than a little thrill; the last backward look, as he leaves her, a little stab of pain. Cloud-capped at dawn, rose-flushed at sun-set, star-spangled with her torrent of gems from the sky through the night; her mountain sides, green and gold and grey, Chamundi, as a background to the city she guards, is perfectly and perpetually satisfying." These hills are of as much interest to the tourist as they are to the Hindu pilgrim. When for the first time I ascended them in 1911, it was a very difficult and tiresome job even for me, rather well-built and strong. For, there were no good roads and the ascent lay through a

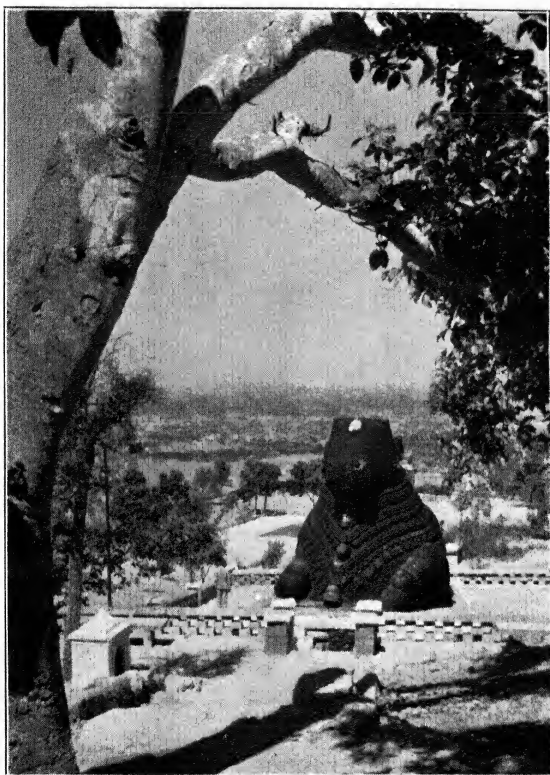


MYSORE—Tower of the temple on Chamundi Hill.

thousand steps of granite, only relieved at the middle by the sight of the magnificent and mighty Bull worked in solid granite and set in the midst of a bush. It has on its body beautiful delicate carvings of ropes and bells and is a gigantic figure, over 25 feet in length 16 feet in height. According to a legend it was hewn out of a basalt in one night about 360 years ago and was a gift of Dodda Deva Raja (who reigned from 1659 to 1672). One European tourist says, "adorned with ropes, chains, bells and jewels of stone, the Bull—from the days when in England Cavalier and Roundhead fought for mastery—has lain, massive, calm, inscrutable with half-shut eyes which seem, in Yogi fashion, to be closing in meditation." Nearby is a small lamp post of granite, erected by a European and lighted, as part of the daily ritual, by the Brahmin priest in charge.

The difficulties in ascending the hill have mostly vanished now on account of wide, spiral roads constructed at heavy cost. These nice roads open up several view-points which are a delight to the eye. They lead to the villages and smaller temples below. An interesting story is told of the temple at the foot of these hills, dedicated to Chamundeswari. It is recorded that originally human sacrifices were offered here, but that they were replaced by animals which was itself abolished by Hyder Ali. The chief temple is dedicated to Sri Chamundeswari Devi, the tutelary Deity of Mysore and its Royal House. This

Deity is regarded as an incarnation of Sri Parvathy or Durga. According to *Sthalapurana* the goddess worshipped in this shrine was Siva's consort. It is stated that it was on this spot that the buffalo-headed monster (*Mahishasura*), Chamunda, was slain. The name Chamundi is supposed to have been derived from the fact that the goddess slew two demons, Chanda and Munda, and took a name formed out of the two demons. Chamundi, the household deity, is, therefore, worshipped in commemoration of *Maisa* or *Mahisha* or buffalo and *ur* or town. Her figure in the temple at the top of the hills stands on a well-made lion and has twenty hands. The temple has a great and ancient history behind it. It is recorded that in 1573 when Raja Chamaraja Wadiyar IV was worshipping in the temple, a terrific storm blew, followed by lightning. While fatal accidents happened as a result of the lightning, the Raja escaped owing, it is said, to his being engaged in the actual act of offering his usual gifts to the Deity. Again, the German Missionary, Swartz, is reported to have visited this temple in 1779 and made a record of his visit in the following words:— "A high mountain, with a pagoda, on its summit, was formerly dangerous to travellers. The pagan inhabitants of that mountain used to rush out upon travellers, cut off their noses, and offer them to their goddess. But Hyder has most rigourously forbidden



**MYSORE—Colossal figure of Nandi (Bull) on
Chamundi Hill.**

it." Apart from the missionary way of describing the temple, what has to be noted is the fact that this temple existed in those early days. It was His Highness Krishnaraja Wadiyar III (1779–1868) who built the present *Gopura* (Tower) with golden finials and set up statues of himself and his three queens in the presence of the goddess. In 1827 he made arrangements for the due celebration of festivals and the conduct of processions in the temple. In 1843 he made a present of the *Simhavahana* now used on special occasions. There is again an interesting legend about the three sampige trees which one could see in the temple. It is said that they were planted by Yaduraya over 500 years ago. The temple priests say that they were being watered every day by the *tirth*, i. e., the water which is poured over the deity (with chanting of hymns) and which issues out as waste. It is also added that they give at least two blossoms—one for local worship and the other sent by a special messenger for use in the Palace shrine in Mysore.

It is of interest to state here that there are two temples in the vicinity of the main pagoda. Of these one is dedicated to Narayanaswamy and the other which is believed to be older, to Mahabaleswara, formerly the presiding deity of the hill, whose importance is evidently eclipsed by that of the goddess. In the courtyard is a bael tree, of which the wood is

sacred to Siva and may be used for firewood by none but Brahmins. Near it were two slabs, bearing almost the oldest Mysore stone inscriptions yet discovered. Worn and defaced as they were, enough remained to reveal a date not later than 950 A. D. They bear the hill's old name of Mobellada-thirtha, evidence that a thousand years ago this was a sacred spot—a place of pilgrimage, and dedicated to Iswara, Siva. The fragmentary inscription on one stone relates to a grant to charity, the other being an epitaph, a record that some poor troubled soul—a woman—after life's long pilgrimage, found here salvation and peace. Later inscriptions on the hill note that in 1128 A. D. the great King Vishnuvardhana made a grant to the temple, and a fugitive king of Vijayanagar another one in 1620.

Immediately following the celebration of the Dasara in Mysore there is a car festival in the chief temple at the Chamundi Hills. As this fascinating function takes place in the moon-lit night on the full moon day after the Dasara, the festival is widely known. Thousands of spectators assemble to witness it. The superbly decorated car is floated on the calm waters of the picturesque lake below. As is the case with all public functions in which His Highness has a part, separate seats are arranged for women visitors who appear in their gala attire. The flash of their constantly moving jewellery, the shining

shimmer of their multi-coloured *saris* and other brilliant dresses add to the splendour of the scene and go to enhance the beautiful reflection from below. Palace peons, in their old world attractive costume, are seen standing a few feet apart with standard electric lamps, lily-shaped. Right across the lake are hung many shaped bulbs in rows over the water, while the wooded banks are literally packed with a sea of human heads. The pipal, tamarind and other trees with spacious branches carry a heavy load of these sight seers. This huge crowd, this tremendous concourse of people of diverse castes and creeds, this heterogeneous mass out to enjoy the sight seem like a dumb rabble but well regulated and spring into view immediately His Highness the Maharaja takes his seat, when the proverbial Thousand and One Lights are ablaze. These electric illuminations are entrancingly, indescribably effective. The splendidly decorated raft is now the cynosure of all eyes. This magnificent structure is made to rest on four big swans, milky white in colour, but lavishly dressed with garlands of flowers and chains of gems, with gilded beaks and ruby eyes. In the centre of this raft is a shrine with Goddess Chamundeswari, adorned with a blaze of jewels in a nest of flowers. Attendant priests stand at the corners, while the lights are manipulated from a main switch. Those on the raft and those around the lake-side are raised and lowered

with striking effect, as, propelled by unseen agency, the stately vessel sails very quietly, very slowly, round the lake. This ceremony is a closing adjunct to the Dasara pageantry which the people enjoyed only the previous week.

One ascending the Chamundi Hills should not—perhaps, one cannot—miss the neat little Palace Lalitadri, situated on the breezy plateau at the top. It is an ideal retreat for enjoying a pic-nic or an evening party. The generosity of His Highness the Maharaja enables the visitors to see the Palace and use it as a pleasure resort. His Highness himself, when he feels care-worn or wants rest, comes here to enjoy Nature and admire her gifts to man.

The return journey is equally fascinating and enables you to keep up the high pitch of enjoyment you felt at the top of the Chamundi Hills. The drive through the well-maintained Boulevard takes you to the fine Body-guard Lines where the ever standing sowar and his constant companion, the postman, greet you with their never-failing smile, though the latter looks a bit sullen at his letter not having been claimed by any one. The statues are so life-like. You then pass on to the Karanji lake and the handsome and many-domed Mansion, built for the second sister of His Highness the Maharaja and her husband, the late Col. Desraj Urs. M. V. O., who was the Commandant of the Mysore Imperial

Service Lancers. Then down the Mirza Road, named in honour of the present Dewan, Amin-Ul-Mulk Sir Mirza M. Ismail, K. C. I. E., O. B. E., who has placed the whole State and especially the City of Mysore under a deep debt of gratitude, as explained *supra*, you drive right into the City after passing the Palace Garage and Park House.

CHAPTER VII.

An Art Collection.

Any lover of art will find his knowledge of Indian art considerably enhanced by a visit to the vast and varied treasure collection exhibited in the Jaganmohan Palace. This old Palace is situated just opposite to the western gate of the Fort and is an attractive building worth a visit. The walls are painted with pictures which by themselves are considered of great value from an artistic standpoint. To this old Palace was attached a beautiful pavilion in 1900 for the marriage of His Highness the Maharaja. Since then this pavilion has been used for holding the meetings of the Representative Assembly, the Convocation of the Mysore University and other important functions and has become a very popular venue for any public function of importance. More than all this it is hallowed by the fact that His Highness the present Maharaja was installed in this place by no less a person than Lord Curzon in 1902. Apart from all these historical reminiscences what one sees in this building to-day is an unsurpassed wealth of art collection, a museum of curios, articles of historic importance and value. All this is exhibited in the western or older portion of the building. This priceless collection is fairly representative of Mysore history and Mysore personali-

ties. There are several articles which once belonged to some of the most famous and much respected sovereigns of Mysore—the real makers of Mysore who are shining lights in the history of the State. The peons on duty there are well posted in the folk-lore and history of the things which attract one's attention. Before you ask them they are ready to explain the chronology of these interesting exhibits. On a well carved sofa which from all appearances may be considered as modern is spread a piece of chintz, a mixture of red, black and cream, which is an example of textile work from the famous Ganjam looms in Tippu Sultan's time. It is as fresh to-day as it was several decades ago when it was made. The material seems to be almost indestructible and the colour is fast. It is very interesting to be told that similar fabrics are now made in Shimoga, Mysore. No visitor would miss the two *santanambujas* (lotus progeny), one a framed painting on paper, the other engraved on brass, both being, as the name implies, in the shape of a lotus. They are important as giving the geneology of the Mysore Rajas from Yaduraya, who, in 1399, gained the realm by conquest and marriage, to the grand father of the present Maharaja. It gives a picture of each Raja, surrounded by written details of his reign, dates of birth and accession, the number of his queens, sons and daughters, etc. The crescent at the bottom, and all the space around the leaf of the brass plate are filled

with a *churnika*, or recital, of the acts and gifts of Krishnaraja Wadiyar III, his literary works (he was the author of many), his emblems, titles, etc., the titles of the Mysore Maharajas, which are still recited by the very picturesque old mace-bearers of the palace at intervals during Durbars and other State functions of to-day. It may be mentioned here that Krishnaraja Wadiyar III ruled over Mysore from 1799 to 1868 and was the only sovereign of that State who celebrated the Diamond Jubilee of his accession to the throne. His reign is considered Golden Age in the history of Mysore.

Passing on to other exhibits one is struck by a priceless old piece of ivory carving. It was exhibited at the Art Exhibition of 1902 held at Delhi without a rival. It is sixteenth or seventeenth century work and was described by Sir George Watt as "a tympanum-shaped perforated panel of intertwined, feathered and four-footed dragons of all shapes and sizes, richly carved, gilded, stained, and lacquered in pale green and pale magenta. Its five cusped arched panels are filled with perforations representing trees, birds and animals." We in modern days have heard of Kashmir shawls, but it is a difficult thing to see typical old Kashmir shawls. Two specimens of Kashmir shawls are found in a room in this Palace. It is said that each of these shawls took a life-time to make and that it will last four generations.

Testimony to this fact is borne by Sir Thomas Munro, who was Governor of Madras. In the course of his evidence given before the East India Company he is reported to have recorded that he had been using an Indian Shawl for seven years and had found very little difference in it after that long use. Tippu Sultan's hatred of Europeans is proverbial. An instance of this belief is afforded in the shape of a toy. A royal tiger is shown to be devouring a prostrate European. As one enters the stair-case, the visitor's attention is drawn by the peon who delights in producing from this toy a creaking sound. The visitor is naturally frightened at seeing this big figure of a stuffed lion. In addition to these exhibits there is the *Chitrasala* or Palace of pictures a description of which will take a long space.

This Jaganmohan Palace is also the venue for Musical Performances by distinguished exponents of the Art during the Dasara and other important occasions.

THE TUBERCULOSIS HOSPITAL.

The other useful institutions in the city are the Sri Krishnarajendra Hospital which is one of the best Hospitals in South India and is equipped with the latest appliances and improvements in the field of human relief. Mysore may be legitimately proud of its Tuberculosis Institute, situated in one of the most charming sites in the city, about four miles

from the city, on the way to Krishnarajasagara Dam. It is dedicated to the memory of Princess Sri Krishnammanni who fell a victim to tuberculosis. It is an ideal home for those suffering from this disease. The enchanting surroundings are a vast vista of "Beauties of Nature" unfolded to you, which alone will serve to comfort any invalid. This is generously equipped and most liberally furnished so that any one who has to accompany a patient can also find a comfortable and enjoyable home for stay, uncontaminated by the infection of this curse to humanity. The fact that it is always crowded by patients both from Mysore and other places far away from it is eloquent testimony to its wide and increasing popularity. During the past six or seven years several charitable people have come forward to build new extensions, endow new beds and wards and provide other conveniences to the inmates. All amenities are thus enjoyed by the patients and are gratefully appreciated by them. I found the patients quite comfortable and happy.

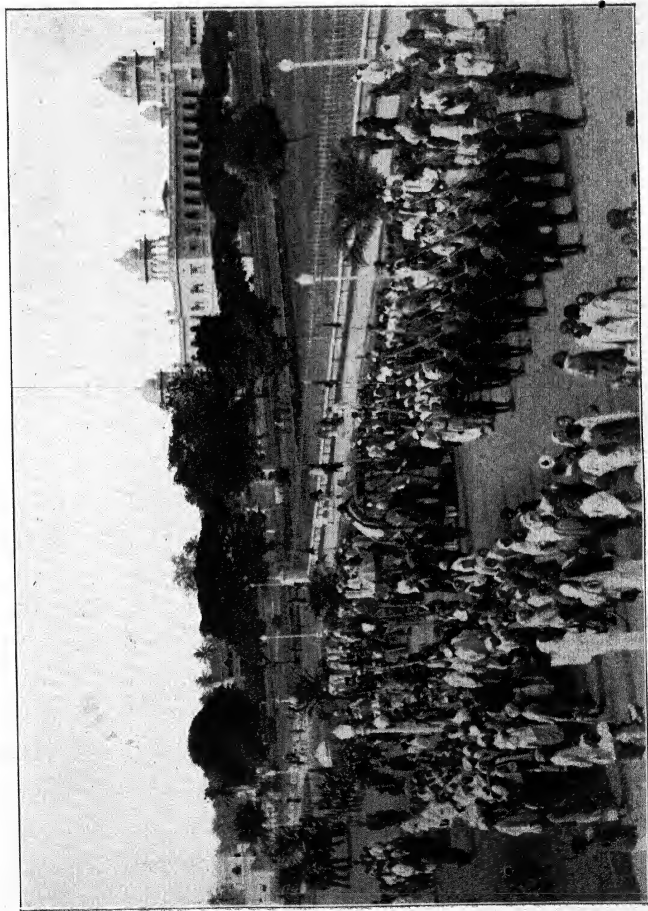
CHAPTER VIII.

The Dasara Festival.

It has been stated already that Mysore owes much of its importance to Chamundi Devi. It is believed that Chanda and Munda, the two demons, were slain by Chamundeswari at a place now associated with the Chamundi Hills, as they were a menace to humanity. Dasara or ten nights is in celebration of the relief afforded by this Devi who saved the earth from these monsters. This is celebrated throughout India under different names such as Navarathri in South India, Durga Puja in Bengal, etc. The celebration of Dasara is the grandest and most gorgeous in Mysore in all India. Visitors from all parts of India travel to witness the splendour and majesty of the various functions.

There is both religious and spectacular side to be enjoyed by the visitor. The ceremony begins in the morning on the auspicious day when His Highness the Maharaja takes his seat on the Throne. Nazar is presented by the Dewan, the Brother-in-law of His Highness the Maharaja, Councillors, Sirdars and a few Ursu gentlemen. In the evening the State Elephant and State Horse are taken to the tank. There is then the Durbar. Every day the State Elephant and the State Horse are taken to the

tank and Durbar held. The Dasara Durbar is a unique function unforgettable and strikingly impressive for its stately gorgeousness and brilliance. It is unmatched for its spectacular show that serves as an ocular demonstration of everything worth seeing or admiring in arts or sculpture. It is the opportunity for Royal recognition of skill in swordsmanship, feats of strength, exhibition in muscular movements and fine displays in musical entertainments. It is also the proper and much prized occasion for a full-dressed parade of rustic amusements like folk songs and folk dances and for an enjoyable entertainment by the Military Band of His Highness the Maharaja in all its varied and various forms. The Durbar Hall beggars description. It is a Hall of grandeur and magnificence measuring 300 feet by 100 feet, unbroken by pillars. It can accommodate about 1,500 people when a Durbar is held. The ceiling is effectively gilt and, when electrically lit, presents a spectacle of unsurpassed beauty and effulgence. The walls are covered with the classic paintings of Raja Ravi Varma who has eloquently pictured the Hindu classic in his inimitable style. These paintings have been considered a treasure of art, not possible to appraise or estimate. It is said that the present value may be unhesitatingly put down as ten times the remuneration paid when that master painter finished his labours. It is in this ever-shining Hall

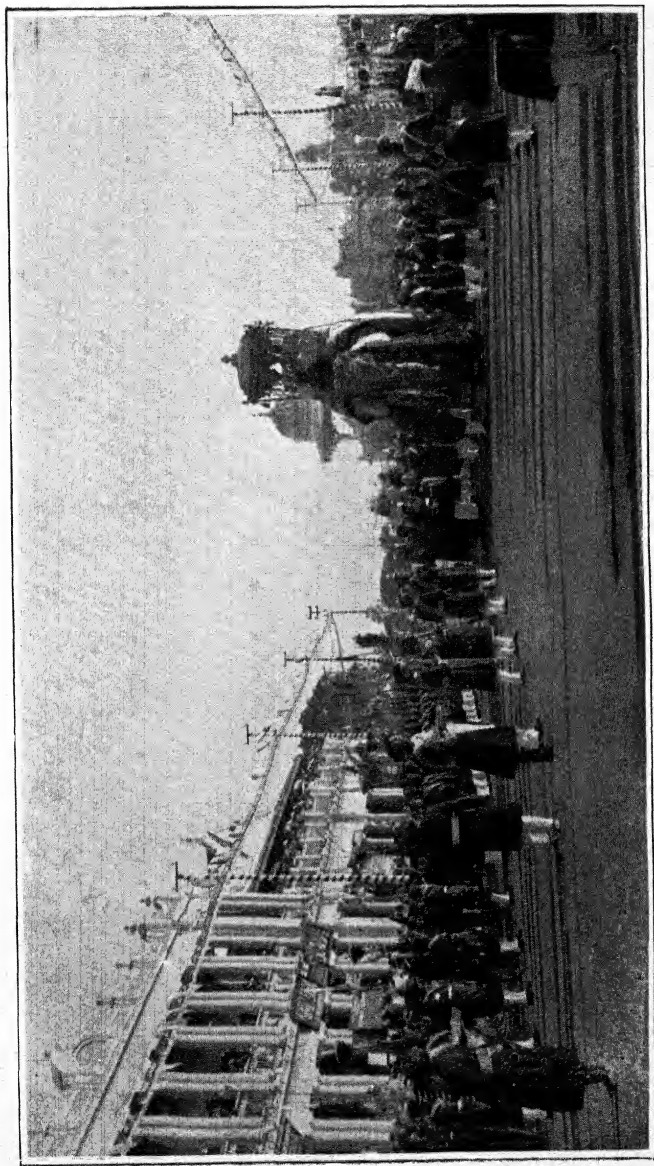


MYSORE—The State elephant being led in procession during the Dasara.

of Gold, this Palace of Splendour that the Throne is placed in a position of advantage, so that, when His Highness takes his seat, the Royal occupant will be clearly visible to the huge mass of spectators sitting in front of him. Just over His Highness hang two brilliant chandeliers each having 2,000 candle power. As His Highness sits on the Throne, the whole of the area in front of him is ablaze with artistically arranged bulbs of different colours and varied shape and size. This bejewelled Throne shining in its brilliants and other priceless stones is the most sacred and important of the Mysore Royal Paraphernalia. The original structure was of fig wood covered with ivory which later on was overlaid with gold, with carved Hindu mythological figures, the *Simha* (lion) being predominant, while the *Hamsa* (swan) surmounts the structure. According to Palace records this Throne was discovered buried at Penukonda, by the founders of the Vijayanagara Empire, Bukka and Harihara, to whom its locality was revealed by the sage Vidyaranya, and it was handed down from dynasty to dynasty until it came to the possession of Raja Wadiyar. It is also said that it was once the throne of the Pandavas of Hastinapura and that Kampula Raja brought it thence and buried it at Penukonda. It is for this reason that Mysore Rulers have been given the appellation of *Simhasanadhipathis*.

THE EUROPEAN DURBAR.

The most impressive function is the European Durbar. His Highness gorgeously dressed in "Cloth of Gold" and bedecked in the most costly and handsome jewellery is led with the useful fanfare of the Palace attendants and amidst the shouts of the criers "May His Highness Live Long." The torches held by the men serve to show, in all their effulgence, the brilliant jewels worn by His Highness. Thus heralded His Highness arrives at the Durbar Hall and receives the mental homage of the assembled crowd of invitees. Before taking his seat on the Golden Throne His Highness performs *pūja* to the Throne. The taking of his seat on the Throne is signalled by the blaze of electric lights in multi-coloured forms and shape. The huge crowds of spectators in front—men, women and children—are naturally surprised at the magnificent sight so suddenly sprung on them. On account of the powerful electric lights hanging over His Highness' head the masses of the people are able to see their Maharaja in the full bloom of his lustre. The various entertainments begin. A spacious platform improvised in front of His Highness' seat below is the small arena for the sports such as wrestling, swordsmanship, gymnastic exercises of different kinds, feats of strength, etc. There is the Nagaswaram by the Palace pipers. The set of Indian Bhagavathars come



MYSORE—The Royal Procession on the last day of the Dasara.

and go like angels, so suggestive their movements and so magnificent their surroundings, because the Durbar Hall is Heaven itself on this earth. These entertainers who are Palace employees are to sit on a seat in the Electric Lift after tuning their instruments and after otherwise making themselves ready. The Lift goes up and stops just in front of His Highness. The signal is then given for them to begin their entertainment. After their allotted time the bell rings when they bring their entertainment to a close. Immediately, these performers disappear like celestial beings of Puranic fame, as the lift goes down. Some other forms of enjoyment like T *oda* dance or any of the different military Bands of His Highness which are such a delight to the ear—especially the Scottish Highlanders in their bag pipes—intercede to thrill the people. The Durbar then closes with the distribution of *pan supari* and garlanding of each guest. On the ninth day a European Durbar is held which is a grand function anxiously looked forward to by the European residents of the State—officials, planters, merchants, bankers, etc. A large number of other European ladies and gentlemen are also invited for the Durbar. The sight which is afforded at the Durbar Hall is beyond description. The different styles of dress worn by the ladies, the brilliance of the Military Uniforms, the lustre of the Durbar dress of the Indian officers, the big-sized Pugrees shining in all their golden colours—red, green, blue, etc.—of the

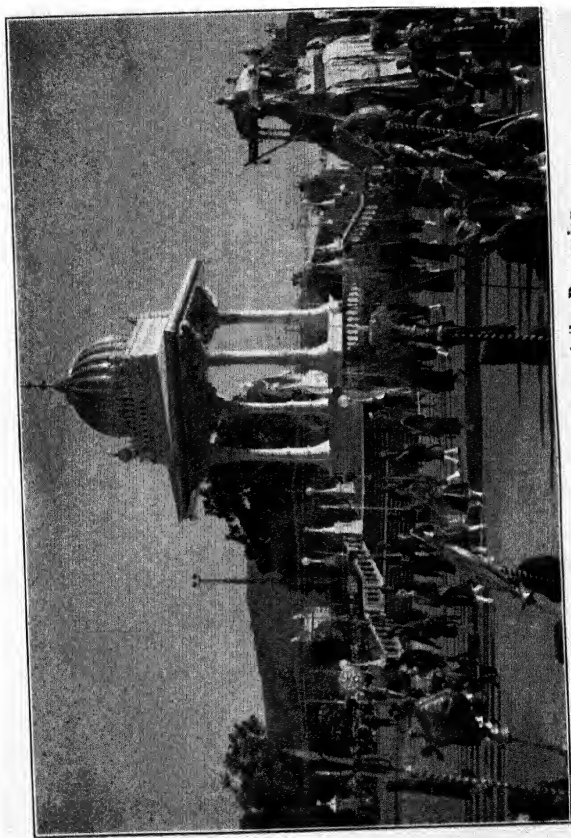
Urs (members of the Mysore Royal Family), the mass of black long coat worn by the invitees relieved by the laced *Uthiriyam* or *Kammarband* tied round their body like a belt—all this combine to present a scene of unmatched beauty. All around the distinguished gathering in the Durbar Hall but above them are Indian ladies watching the show from the balconies. The Honourable Resident arrives in due time and is received with customary honours and ushered into his seat to the right of His Highness' Throne. As each gentleman and lady guest arrive, he or she is presented to His Highness by the Private Secretary. They then bow to His Highness as a mark of respect. The gentleman guest is presented with a garland and he or she is conducted to his or her seat. After the entertainments are over, they take leave of His Highness by bowing, the lady guest being now presented with a bouquet by His Highness himself. Sometimes this is a long and tedious ceremony when the number of European guests is larger. Still His Highness carries out this courtesy with becoming grace and dignity. When Durbars are held on other days, the Indian guests have to stand in a line in batches of a dozen or so and make their obeisance to His Highness. One point worth noting especially by those in Indian States is that for the European Durbar every European guest—whatever his or her position in life—has to make the customary respect-

ful bow to His Highness the Maharaja. I have been present on two different occasions when two members of the Executive Council of the Madras Government were present and made the usual bow to His Highness. Though I have witnessed this European Durbar many a time, the crowd of Europeans at the last Durbar was the largest that I have seen. This Durbar is so well known among them and is so highly prized by them that Europeans of all nationalities are anxious to witness this Durbar.

THE STATE PROCESSION.

This is the grandest function in the celebration of the Dasara. It is on this day that the city of Mysore is overcrowded with a large floating population who arrive from the neighbouring places in several special trains and motor buses, in addition to those who come by walking. It was calculated that for the last Dasara about 80,000 visitors came to Mysore to witness the Dasara procession. When I went to the Brindavana Gardens on the 8th day of the celebration I learned from the gate keeper that about 40,000 was the number of visitors till the evening of that day and that the number of motor vehicles was 200. These figures were easily ascertainable from the collections, because for every pedestrian the gate fee is one anna and for a motor vehicle the fee was 4 annas. Coming to the procession, let me first state that the procession route is about

three miles from the Palace from which it starts. The whole route was a sea of human faces from about 3 p. m. With the booming of the cannon there is a sudden disturbance of the huge mass of head-dresses just as ripples are caused by throwing a pebble on a large surface of calm water. The women in their beautiful *saris* of multifarious colours are up on their feet. The children become impatient. The men are anxious to retain their positions of advantage and are scrambling for moving space. The kaliedoscopic scene changes. The booming of the cannon was the signal that His Highness the Maharaja has mounted his majestic tusker and that the procession has started. The magnificent pageant has begun to move. The most impressive sight is certainly the elephant gorgeously dressed and splendidly bedecked with all the decorations of Palace pageantry. Its howdah is a golden structure shining in the rays of the evening sun and has two seats—one for His Highness the Maharaja and the other for the Prince Sri Jaya Chamarajendra Wadiyar, who are both becomingly dressed and bejewelled and are the centre of attraction from the crowd. The full strength of the State paraphernalia consisting of the Military, the Palace retainers, the swars with their appurtenances, the curiously shaped conveyances drawn by horses, bullocks and elephants, the tall-legged baffoons on stilts, the camels, the gun carriages, State sword carried in the archaic palanquin, etc., etc., extends



MYSORE—Another view of the Procession.

to about one third of the procession length. On arrival at the Banne Mantap, His Highness performs *puja* to the State sword and other weapons of warfare arranged at the temporary building and rests for a few minutes. He then mounts his horse and proceeds to the maidan where a grand Military Parade is held in the full blaze of electric lights. His Highness takes up his position when the various units of the Military pass and salute His Highness. A special shed is put up for the distinguished guests where they take their seats and witness this impressive Military Review. The guests are then treated to light refreshments. The return procession then begins with the same emblems of Royalty with this addition that the Dewan takes his seat behind His Highness the Maharaja. The electric torches on either side are an imposing sight. The Palace is reached at about ten amidst the vociferous cheers of the people: "May His Highness Live Long and Happy."

A CRITICISM ANSWERED.

I have heard a passing criticism made by some persons that the large expenditure incurred in the celebration of the Dasara and associating so much of pomp and splendour with it could be avoided. But these critics do not seem to think of all aspects of the problem. It is rightly held by a large section of the thinking population in India and other countries—

both in the East and West—that such functions do a world of good in a variety of ways. Otherwise the pomp and splendour so inseparable from regal ceremonies and functions in the Court of England and other European and American countries would not be justified. No Ruling potentate can do without such ceremonial occasions. They are the essence of Royalty in any country, whether civilised or uncivilised, for, the ordinary masses are thus offered an opportunity to visualise the Sovereign in his proper place in the world's polity and in the eyes of the people whom he governs. These ceremonial functions carried out with all pomp and power invest the Ruler with a sanctity all its own. I remember in this connection some thing of an admirable lecture delivered at Trivandrum by His Holiness the late Sringeri Swamikal who did us the honour of a visit to Travancore in 1910 and sanctified the State by his spirituality and the magic of his religious gift. One of the topics His Holiness took for an evening discourse was why pomp and secular show were necessary even for a Sanyasi (Ascetic). His Holiness clearly explained the reasons which animated the great Vidyaranya Swamy to don earthly power, pomp and parade, to exhibit the grand display of material existence and thus catch the imagination of the populace in the propaganda of his work. If it was the case with an avowedly spiritual leader, the more so with one exercising kingly power over his

subjects. Dasara is an essentially religious ceremony. It is, therefore, highly necessary that the fact of the Ruler taking an active part in it consistently with his position and status in life, should be made known as widely and in as grand and spectacular a manner as possible, so that the people may realise its importance and understand its import and significance. Again, George Eliot, the famous philosopher novelist has strongly pleaded for pomp and power in Kingly functions, as without these symbols, "the vulgar would be conscious of nothing beyond their own petty wants...and never rise to the sense of community in religion and law. There has been no great people without processions, and the man who thinks himself too wise to be moved by them to anything, but contempt, is like the puddle that was proud of standing alone while the river rushed by."

CHAPTER IX.

The Vocational Institute for Women.

One of the most interesting institutions I visited was the Vocational Institute for Women. Mrs. Theobald, Honorary Superintendent, was kind enough to take me round and explain the different forms of activities of the inmates. As soon as I entered the premises, I remembered the old days when it was Widows' Home which I visited in 1911. Since then much water has passed under the bridge in Mysore. In pursuance of changing ideas on methods of social work, the Widows' Home was converted into a Vocational Institute for Women, a more inviting designation whose object is more comprehensive and more in unison with the sentiments of the people. For, the old name was an anathema to a large section of the people for whom it was intended and naturally perhaps it did not flourish as much as the enthusiastic social reformer-founders wanted. Whatever that may be, what I found in that institution was wonderful work done in the classic manner of the left hand not knowing what the right hand doeth. The impelling driving force was the highly moral and inspiring influence of the philanthropic Superintendent which has a magic effect on the whole institution.

This institute has two main branches—namely, the Vocational side for Women and Child's Education. The former has been conceived and is conducted on lines evoking public sympathy and support. It is mainly a shelter for Hindu women in distress. This is the reason for the measure of popularity it enjoys among all classes of Hindus who, more than any other community, require such a Home. There were 82 inmates when I visited the institution of whom 49 were pupils, 25 were free boarders and 6 paying boarders. This number is sufficiently indicative of its popularity. The Vocational sides in which training is given are (1) Needle work, (2) Fancy Work, (3) Weaving, (4) General Education, (5) Deaf Section and (6) Nursery Section. In addition to these, lessons are given on Deportment, Character building, Practical Hygiene and Cooking. I was taken to all departments from Cooking to Weaving. What struck me was the extreme tidiness and absolute neatness and orderliness in the arrangements everywhere from store-room to class-room. I found the inmates taking a great deal of interest in Needle-work and Fancywork. I was very pleased to know from Mrs. Theobald that some young women who were once ill-treated and abandoned by their husbands were taken back by their husbands after seeing the work turned out by their wives who had their training here. This is real service to women who are unfortunate enough to be ill-treated by their husbands. Another benefit the institute

confers on its inmates is that the young girls after a few years' training are able to get into the holy bonds of wedlock. Those who elect to remain in the institute are able to contribute substantially to the receipts of their *Alma Mater*. It is a pity that Weaving is not popular even with grown up girls. The cause has to be enquired into. In Travancore and Cochin States the women have no particular aversion to weaving and there are Weaving Institutions exclusively for women which are working satisfactorily both from a vocational and economic point of view. There is no reason why it should not work with success in Mysore. To begin with, the women inmates may be trained to weave *saris* for them in the institute itself and the work may be extended gradually to other directions. In fact, weaving is the most popular and acceptable form of vocation for women elsewhere. Girl-guiding is another form of training given. Provision is made for out-door games under the direction of their teachers. There is a Hostel attached to the Institute which has accommodation for about 40 girls. It was full when I visited it. To meet the convenience of all classes and communities a Brahmin Cook is employed. The Deaf-dumb section is doing very good work and is increasing in strength. There were 8 pupils when I visited it. They take great interest in studying and so they are taught how to read, write and speak Kanarese. They are also taught Needle-work for which they

have marked aptitude. When I made enquiries of their after career, the Superintendent told me that very often they are engaged by respectable families as Sewing Teachers, etc. In this way the institute is proving a great centre of economic value, as they are in several cases wage-earners and in other cases they consider what they learnt as a useful accomplishment in their daily life. It is a charitable one intended to help respectable women in very poor circumstances to earn a clean and honest livelihood. Women of all communities whether married, widows or otherwise, are admitted and in every case of poverty, tuition, board, and lodging are provided free to all Mysoreans.

THE NURSERY SCHOOL.

This branch interested me most. There is an opinion current among some "Experts" on Education that in India children are sent to school too early in life and that the usual age of schooling, namely, 5, was too tender. I would ask such "Experts" to go and study the working of the Nursing School in Mysore, so ably and enthusiastically managed by Mrs. Theobald. I found children 2 years old taking to their studies and class lessons with great pleasure. I spent some time in their study and in their games. Mrs. Theobald put some questions to children of 2 and 3 years old and they were promptly and correctly answered. They are taught

reading, writing and arithmetic and do not feel dull or tired. When a child shows disinclination to study, it is immediately transferred to the play ground. The atmosphere is thoroughly homely and is very much enjoyed by these urchins two and three years old. Both boys and girls engage themselves in all forms of play and freely move about as if they are in their own domestic circles. It is a happy sight to see the tiny children who are always gay and merry whether in the class room or in the play ground. The real foundation for education and character-building is laid here broad and deep and the mutual cordiality and comradeship thus created are indeed valuable acquisitions to the healthy growth of the mind and body. The heart of every parent will swell with joy when he sees his children in this School where the system of teaching as arranged by the Honorary Superintendent is based on the Froebel method modified and adapted to suit local conditions and requirements. English and Kanarese are taught side by side so as to develop the mother-tongue along with English. The benefit of this system is seen in the wonderful progress made and in the soundness of instruction and methods adopted. It is said that, when the children leave the Nursery Section, they are found fit for the first year class in a Middle School, which is a great gain in the period of tuition generally given and also in the substantial foundation laid for

a School course. That it is a distinct success is seen from the fact that the present strength is 180 as compared with 12 in 1933 when the section was started as an experimental measure. The ages of children vary from 2 to 7. The Honorary Superintendent told me that there was a real demand for more of these Nursery Schools both in the mofussil stations of the State and from British Indian Districts like Madras, Ellore and Trichinopoly and from far-off Sylhet, as very often enquiries are made about the working of the Nursery Section, the methods of teaching and other particulars. Any parent will only be too glad to entrust his children to Mrs. Theobald not only for proper upbringing but also in making them happy, for no child is morose or sullen at any time and it is a pleasing sight to see their happy and merry faces. When I made enquiries about the financial side, I was given full particulars from which I learned that the annual expenditure was something like Rs. 4,100 in round figures. It is a Government aided institution, managed by a Committee of official and non-official members with the Director of Public Instruction of Mysore as President. The Devaraja Bahadur Charity Fund gives an annual amount of Rs. 1,666, which is supplemented by a Government grant of Rs. 4,000. Other Indian States will do well to start not one School but many in important centres, as the expenditure

comes to only about Rs. 32 per head per year or Rs. $2\frac{1}{2}$ per month. The difficulty may not be to find money but to get an enthusiastic and earnest worker like Mrs. Theobald. That is the secret of success of such institutions.

CHAPTER X.

School for Deaf and Dumb boys.

. This School for Deaf and Dumb boys which I visited is a unique institution and was founded one year earlier than the year in which His Highness the present Maharaja was invested with Ruling Powers. In other words it is one year older than the glorious reign of His Highness. A little over 35 years ago on the auspicious occasion of Vijaya Dasami Day (23rd October, 1901) a far-sighted and generous-hearted member of the Educational Service of His Highness' Government, Mr. M. Srinivasa Rao B. A., started this institution as a charitable concern with one blind boy and three deaf-mutes, his own house being improvised as a School. A separate teacher was engaged to give them tuition on the lines chalked out by the generous founder. In about another year the institution became popular and Mr H. J. Bhabha, the then Inspector-General of Education, visited it in 1902 and was so struck with the way in which it was conducted that he permitted the use of one of the rooms of the Training College building for holding the classes. The services of a teacher from the Education Department were also lent to this nucleus of the school for defectives. The founder, Mr. Srinivasa Rao, was appointed Honorary Secretary (to the Committee of

Management) which post he held till the institution was taken over by Government in 1927. I first visited this charitable institution in 1911 when it was held in a small and unpretentious building in a crowded locality. Even then I was much impressed with the exceedingly useful work it was doing among these defectives. I heard some fine music and enjoyed it. The educated blind boys were made to read and write under Braille's system. That was the first time I saw blind boys reading from a book just like other ordinary children. During all these years the institution gained in strength and influence and financial aid became larger and larger. When it was visited by one of the earlier Private Secretaries to His Highness the present Maharaja, he was well impressed with the work it was turning out and he extended his charitable hand by offering to feed a few moffusil pupils. His Highness himself visited the institution in 1903, that is an year after he ascended the *gadi*. It was then that His Highness sanctioned from his own privy purse the necessary sum to get a man trained at Calcutta Deaf & Dumb School. In all these ways the institution came to be recognised as a centre of humanitarian service. Government grant was increased and private charity flowed more freely. Although Mr. V. P. Madhava Rao, when he was Dewan of Mysore, deprecated Government taking up the management, "for any such action on its part

will tend to dry up the founts of private charity", his pious wish did not materialise and it was transferred to Government in 1927. Till it was passed on to Government, 20 boys and 5 girls in the Deaf Department, 45 blind boys and 2 blind girls had been trained to earn a living for themselves. Altogether 285 people have been benefited by this institution. The finances also were satisfactory, for as a private institution it had an income of about Rs. 14,000 with almost the same amount as expenditure. After Government took it up the finances were steadied and the District Boards contributed a fixed sum in addition to the grant made by Government. When I visited it on the 12th October last, there were 69 pupils on the rolls. Of these 14 were Brahmins, 18 Vokkaligars, 11 Lingayets, 21 other Hindus, 2 Depressed classes pupils and 3 Mahomedans. Classified by disabilities 47 were blind, and the other 22 were deaf-mutes. The enthusiastic Secretary to the Committee of Management took me round the various classes and gave me an opportunity to know the work turned out by boys some of whom had been in that Home for more than six years. The blind boys gave an enjoyable entertainment in music, helped by their Music Teacher. They seem to have been trained mostly in devotional songs to which they have taken most enthusiastically. In regard to the after-care of these boys pretty well coached up in the

theory and practice of Hindu Music under the Karnatic system, it would appear that much difficulty was not felt at first. They were engaged as Music Teachers in Government Schools and grant-in-aid institutions, but later on it was felt that these Teachers, on account of their natural defect, were not able to control the turbulent among them and so the hours the school boys had to spend under them gave an opportunity to them to do as they liked. Thus no discipline could be maintained. As this was a serious defect in the management of the School, the appointment of blind teachers was given up to the great detriment of those trained in the School. An attempt was then made to have them engaged as Private Tutors in Music in the families of respectable people. But here another difficulty of an aesthetic kind arose. Most of these blind teachers, being afflicted with this defect from their birth, look very ugly in appearance. Their faces, especially, do not appeal to the members of the respectable families for employment. The Honorary Secretary told me that they were trying to make these unfortunate men more presentable in appearance by supplying them with artificial eyes, though he added that it was a difficult, if not impossible, task. These boys have been pretty well educated and are able to read and write. I had a book with me when a blind boy was reading from his text. His reading of the passage was very correct.

The Industrial section is composed of Weaving, Rattan work, Gardening, etc. I was glad to learn that the defectives are very keen in learning these pieces of manual work from which there is revenue to the Institute. Some of these men are able to earn their own living which is a great gain from the economic point of view.

The industrial training given makes the boys economically independent. For, the wages paid to each boy for the work done by him when under training are credited to his account. The amount thus earned is handed over to each boy when he leaves the institution together with a grant from the After Care Fund, to enable him to make a start in life.

The Vegetable Garden attached to the School looked very luxurious indeed. The boys raise all the vegetables they require. They have also outdoor games of different kinds. It is a pleasure to see them enjoy the evening hours in the playground. They all look healthy and active. This is explained by the fact that their diet is well regulated and a Register of Weight is maintained. I was told that they are doing a lot of Scouting and that Scout Weeks are held often. The Ramakrishna Mission is co-operating with the management of the School in seeing that they are given moral discourses and lessons on Social Service. It was also interesting to be informed that the

blind boys have successfully staged dramatic performances. In short, the whole institution is excellently managed and looks very neat and tidy. While the School staff is paid by Government, the Hostel is entirely managed by charitable contributions. The front building which is magnificent is now called "Boyce Building", named after the Donor, Mr. R. N. Boyce, a Parsi gentleman, who donated Rs. 25,000.

CHAPTER XI.

The Sri Chamarajendra Technical Institute.

An institution which no visitor can miss is the Sri Chamarajendra Technical Institute not only because it arrests your attention on account of its imposing and majestic building, but also because of the practical turn it has given to the average youth in the land in the matter of his education. This institution has enabled him to find a means of subsistence and thus divert a large section of the subjects of His Highness the Maharaja from literate unemployment which is a curse in many parts of India where the fetish of literary education alone is given. I have loved to visit this institution whenever I have gone to Mysore and on every occasion I have felt that the noble and benevolent founder, His Highness the late Maharaja whose name it so nobly bears, has conferred a great boon on his people by establishing it. It is a standing memorial to His Highness' far-sighted statesmanship and to his love of arts and science the application of which has been brought to daily life. The excellent structure is no doubt an ornament to the city and is set in the midst of attractive surroundings. It shows the long vision and imagination the late Ruler had. Started about 44 years ago as a humble educational institution of a new pattern, it grew in size and usefulness and was taken

under the protection of His Highness the present Maharaja early in his career as a Ruler, more as a striking symbol of His Highness' parental love and regard for his father of revered memory. Four years after His Highness' investiture as a Ruler His Highness took steps to give the institution a permanent shape. For, it was in 1906 that the foundation for the present beautiful building was laid by no less a personage than His Imperial Majesty the late King, Emperor of India. The objects of the Institute were then set down in clear terms. They were (1) to foster and improve the indigenous industries of the Mysore State, (2) to introduce new crafts for the development of which there are facilities, (3) to give a thoroughly practical training in arts, crafts and trades to students who are likely, after leaving the Institute, to pursue the subjects learnt and to make them their source of livelihood and (4) to introduce generally a taste for good design by giving instruction in the application of art to industry and in the observance of principles of grace and harmony in the manufacture of articles made. No better objects could be conceived.

The history of the Institute for the past four decades shows that these well thought out and excellent objects have been steadily kept in view and religiously carried out. A prominent fact which emerges from a close knowledge and working of the Institute for the past several years is that, while the students

trained in the other Arts and Crafts Schools of India are left to themselves after they finish the course of studies selected by them, this Institute in Mysore has made provision to enable the students to continue if they like in the Institute Workshop and are paid wages for the work turned out by them. In this way the students are able to earn a livelihood. They also get opportunities to get acquainted with different kinds of work and are thus equipped to secure small capital and practical knowledge which places them in a position of advantage in competition with the world. Another distinct advantage which has resulted from the working of the Institute is the substantial and enduring work carried out in daily practice in Rural Reconstruction in such directions as the revival of cottage industries, vocational education, etc. Among the subjects taught in this Institute are Carpentry and Cabinet-making, Rattan work, Inlaying, Sandalwood carving, Brass metal work, etc. The first subject named seems to be most popular which is due to the fact that there is an every day demand for Carpentry. When they specialise in making high class furniture in different and artistic designs and well known styles, they naturally get orders for articles of domestic use. The materials are easily available. For instance, Rosewood which is grown on a large scale in the Mysore Forests is very attractive on account of its natural grain.

Mysore Rosewood furniture has earned high reputation throughout India and elsewhere for its fine workmanship, artistic designs and accepted styles which have become well known. Boys easily take to rattan work and articles such as trays, boxes, baskets, of different kinds and designs find a good market. Mysore has earned a name and fame for its inlaying work in ivory, mother of Pearls, Sandalwood etc. This kind of inlaying work in Rosewood teapots, boxes, book-ends, etc., has become very popular in America, England and other parts of the World. Sandalwood carving is an art for which Mysore has earned deserved reputation, just like Travancore is well known for its ivory-carving. From its small place as a cottage industry in Sagar and Sorab taluks where it was practised by a class of people called Gudigars, it has grown to its present size as a large scale industry which gives food to a large number of families, without distinction of caste or creed. The subjects of instruction are (1) Drawing and Painting, (2) Modelling and (3) Industrial arts. The course of instruction in these subjects is for five years and in Carpentry and Cabinet-making six years.

In addition to the classes which are primarily for boys there is a Workshop maintained, which is attached to the institute and which is run on commercial lines. Here suitable training is given on the practical side. In fact it is such institutions that

will do a world of good and have to be preferred to the various institutions where mere instruction is given to increase the number of bookworms who are a burden to the society at large. The teaching that is given in the class-room is supplemented by work in the workshop. The Show Rooms are full of typical articles to satisfy all tastes. If every Government will realise, like the Mysore Government, that higher education of a purely literary kind is not to be pursued by all without any distinction being observed as regards the measure of intelligence, mental aptitude and other conditions, a good deal of economic inequality could be saved and much waste of intellectual energy could be avoided. From the

CHAPTER XII.

Rural Reconstruction.

I decided to return to Bangalore by car so that I may be in a position to see some of the villages where Rural Reconstruction work had been carried out. I have had opportunities of knowing the work turned out by Village Panchayets, District Boards, etc. I, therefore, wanted to make myself acquainted with the nature of the Rural Reconstruction in Villages. I was not disappointed with the time and labour I spent in going round the Villages of Byrapatna, Doddamalur, Mathikere, Settyhalli and Archikarahalli. What struck me was the neat appearance of these rural tracts. The School buildings, though modest and unpretentious, answered their purposes very well and were tidy. I could not get an idea of the nature of the tuition afforded, because it was late in the evening. The improvement of inter-communications between one village and another and better methods of water supply introduced were praiseworthy and it was highly gratifying to be informed that the good work in this direction was all done by the people themselves. The wonderful organisation under which they work is the Village Panchayet. Through this agency the people levy taxes and the money thus realised is used for works of public utility in the local area itself. In addition to the money

thus raised there is the great advantage of help in kind, *viz.* communal labour which has done much in the direction of improvement of communications, improvement in the health and sanitation of the rural population and generally in the appearance of the Village. The people have also been taught to fill up manure pits and other seats of filth and dirt and also removing rank vegetation which is a menace to public health. It was not the actual quantity of work done in these directions that appealed to me as astonishing, but the idea that they have been convinced of the great evils of not doing what they have done. That is the first step towards success. In many of these areas the poor rustic population are overjoyed with the benefits they enjoy from electricity which has given them a great impetus to work. Mostly electric energy is used for small industrial purposes and also in the residences of those who can afford it. They have their Village Halls as meeting places for discussing their local wants. Thus, seeds of civic activities have been sown in the Villages.

At Doddamalur I saw a big temple of Sri Aprameyaswami. It is on the banks of the Kanva river. I had the pleasure of worshipping the Deity and receiving Prasad. Historically it was known as Rajendrasimha Nagar. I was told that there are other temples of more or less historic importance in the neighbouring Villages which have Chola inscriptions on them. They are all in ruins now. The method

of carrying on work in this Village of Doddamalur is typical of what is going on in these remote parts. The brick-layer offers bricks, stonemason chisels stones, cart-man carts them and the villagers turn out work for a few hours in lieu of tax. The same kind of Reconstruction Work was responsible for the better appearance of the other two villages of Byrapatna and Archikarahalli which I visited.

The Town Hall at Channapatna is a very handsome and decent structure and would do credit to a much bigger Town. There was attached to it a Library of very useful books which were, I was told, being largely utilised by the Villagers.

The next institution I visited was the Government Industrial School at Channapatna. It was started in 1904 and has grown into a very excellent institution from an economic point of view. For it gives practical training in carpentry, smithy, lacquer work, musical-wire making, etc., to a large number of youths who are trained for a period of four years and sent out with the needed equipment for earning their livelihood. Some are reported to have started independent business and others are earning their food as a result of the training received in the institute. The school is popular and the Workshop where practical work is done is the centre of a lucrative business also. The articles manufactured find a ready market elsewhere even in countries like

England and South Africa. I was taken round the Institute by a subordinate who explained the nature of the work turned out. As most of the articles had been removed to Mysore for the Dasara Exhibition, I was not able to have a full view of the products. Still, I saw enough to convince me that the articles were of excellent finish. The articles of stationery manufactured here, such as ink-stands, penholders, blotters, etc., are of fine quality and well stand in comparison with those made in England. I was glad to learn from the Institute authorities, that Sir Mirza Ismail, the Dewan of Mysore, is using the penholders made in this Industrial School. Some articles of lacquer work which were on view were magnificent examples of colouring. The polish and high finish of the articles would evoke admiration from any visitor. There was a large demand, I was told, for the musical-wire made here. The articles of furniture made find a good sale locally. Altogether, it struck me that more money might be spent on such institutions which attract a large number of the youths of the land. They not only promote cottage industries and keep a large number of families to their ancestral occupations but also train those already under tuition to form new ideas and designs suitable to present-day requirements. The institution is worked by Electricity.

The Town itself is lit with Electricity and several houses have availed themselves of it. This is

a matter of considerable attraction to the population in the interior who have become alive to the value and uses of Electricity in every day life.

I paid a hurried visit to the Silk Farm at Channapatna, though it was rather late in the evening. The Officer in charge of this Institution very kindly took me round the whole Farm. The main work of this institution is to afford facilities to the hereditary silk weavers and those engaged in the Silk industry in introducing improved methods of mulberry cultivation and in grainage technique. Very interesting experiments are conducted here in the improvement of Mysore race of silk worms. I was glad to know from the Officer that the traditional workers have given up their prejudices and have shown enthusiasm and earnestness in learning new methods and that they have changed their old ways and adopted the improvements suggested by the Officer who had special training. He does a good deal of propaganda work in the Villages among the actual workers.

Channapatna is a busy centre of Silk trade in Mysore. The importance of the Silk industry to the Mysore State and its population will be easily understood from the fact that, Mr. H. Maxwell-Lefroy, who in the course of a thorough investigation into the condition of the Silk Industry in India in 1915, studied the industry in Mysore also has stated that

“the industry as it exists is one that brings in from sixty to eighty lakhs of rupees to the country” and “that it gives a subsidiary or whole time occupation to some 70,000 to 1,00,000 people.” He was also of opinion that “there is no evidence that Italian methods in Italy are better than Mysore methods in Mysore.” This great authority has also recorded that “the Mysore race is a good one, better than any Bengal race, suited to the country and the silk suited to the weaver. No attempt should be made to replace it till it is certain that something better has been found, that the whole country can adopt and that the trade can use.” I have been told that this warning has been kept in view in carrying on the work in the Silk Farms in Mysore and Channapetna. The Government of Mysore are doing their best to advance the interests of the Industry and enhance the material prosperity of the large section of His Highness the Maharaja’s subjects who have been following it as a cottage industry for a long time. The policy of Mysore Government has been to so improve the methods as to foster the growth of the industry. This was my impression when I visited the Silk Factory in Mysore.

In one village near Channapatna special efforts were being made to ameliorate the condition of the Depressed Classes. For instance, lands are granted to poor people and wells are sunk for drinking water.

I was told that there is a Special Officer appointed by Government to look after the interests of these classes of people.

Another place I visited was Tumkur, the Headquarters of the District of that name. Here I made the acquaintance of Mr. H. Venkataramaiya B. A. B. L., the President of the Tumkur Municipality who has a long record of excellent unselfish work done for his District. He took me round the Town which has an exceptionally neat and tidy appearance. The magnificent Town Hall and the equally imposing building where the office of the Municipality is housed were built by money raised locally and they would well adorn a much bigger town. The Library housed in the Town hall in a separate room is another useful institution. The enthusiastic President has begun Town Extension here and I drove round this new extension which has been scientifically carried out and is an ornament to the Headquarters of the District. The buildings where the Courts of Law, High School, Hospital, etc., are housed are all very attractive structures which add to the beauty of the Town. What struck me as noteworthy was that the Dewan's ideal of a Village is being realised. For, the Dewan in the course of one of his Assembly Addresses, thus stated:—

“There should be no village of any importance in the State which should not possess the following

things ; a drinking water well which does not dry up when water is most needed ; a tank in good repair not silted up, with the sluice neglected ; a satisfactory school with at least one competent teacher ; a well-managed Co-operative Society ; and a Dispensary with a sufficient stock of medicines."

All this Rural Reconstruction work is being done by the Village Panchayats. The number of Village Panchayats in the Bangalore District is 2,331. Mr. T. Rangaswamy, the Assistant Commissioner, who took me round to see for myself the various items of improvement told me that, broadly speaking, the total amount spent on these works was distributed thus :—

(1) Water Supply, Rs. 25,000 ; (2) Public Works Rs. 68,000 ; (3) Medical Relief, Rs. 3,200 ; (4) Lighting, Rs. 8,700. These facts speak for themselves.

CHAPTER XIII.

The Mysore Civil Services Association.

One of the most interesting and unique functions which I attended at the invitation of the Dewan^a was a meeting of the Mysore Civil Services Association, which, however, was not open to the Press. It was a Quarterly meeting of the Association. The President, Rajamantrapravina Dewan Bahadur K. Mathen B. A., First Member of the Council, presided. The attendance was a large and distinguished one, including the Dewan, the Head of the Civil Service, many of the senior officers and Junior officers (both retired and those in office).

Mr. B. T. Kesava Iyengar, the Deputy Commissioner of Mysore, welcomed the audience and referred in highly complimentary terms to the President who was about to retire from the service.

The President, in the course of his address, appealed to his audience to study administrative problems in general and with special reference to Mysore, as that alone would keep them mentally alert and fit for higher positions of responsibility which they will be called upon to fill in course of time. Mr. Mathan proceeded :—

“The general political, social and economic changes through which we are passing also call

for continuous improvement, modification and adaptation in the machinery of Government. Improvements in the system of Village accounts, the maintenance of Village tanks in an efficient state of repair, prevention of uneconomic fragmentation of agricultural holdings, better arrangement for the marketing of agricultural produce, the extent of agricultural indebtedness, the effect of the Agriculturists' Relief Regulation on agricultural credit, legislation for the conciliation of debts—these are a few of the questions which must claim the Revenue Officer's attention and study. Then again, there are questions relating to local self-government, the development of Village Panchayats and Municipal Councils in lines suited to the traditions and genius of the people, the relation of Village Panchayats with District Boards, the extent of guidance, supervision and control to be exercised by Government Officers over the working of these bodies and so on. These are only types of subjects that may be selected for study and profitable discussion."

After the Presidential address was over, members read papers on various subjects connected with the practical work of executive administration. There was a discussion on a paper read by Mr. A. V. Ramanathan, who is the Chief Secretary to Government now, on Revenue Sub-Division Offices

Two Assistant Commissioners discoursed on (1) "Some Aspects of Rural Uplift" and (2) "Methods of Criminal Investigation" followed by a debate in the course of which free criticisms were made on several points of practical interest within the experience of the officers. In this discussion much light was thrown on the daily work of officers. Mr. B. G. Appadurai Mudaliar B. A. B. Sc., the Industrial Engineer, read a very instructive paper on "Tobacco industry in Mysore State." A lively discussion followed. The procedure adopted afforded facilities for a thoughtful discussion. Points in the papers to be read are noted and printed copies are circulated among the members in advance. Free exchange of views on these is invited by the President, who, having passed through the lower grades in the various branches of the public service, and now elevated to the position of First Member, is thoroughly posted in the details brought out in the discussion which was, indeed, a profitable one to the members, as every one who spoke was connected with some branch of administration in one capacity or other. There was perfect *esprit de corps* and cordiality in the criticisms made, which were welcomed. The Dewan, Amin-ul-Mulk Sir Mirza M. Ismail, was present throughout the discussion and watched it with evident satisfaction and interest. In winding up the debate the President made some apt observations which,

however, being of general application to all administrations, is reproduced below :—

“ Whatever changes in the mode and machinery of Government there may be in the future, as far as we in Mysore are concerned, a compact and efficient Civil Service must continue to be the main stay of the Administration and the guardians of the happiness and prosperity of the people.”

This is true as much of Mysore as of every other State in India. The spirit that underlies this sentiment is admirable. There are popular institutions in most of the Indian States where the accredited representatives of the people meet under the Chairmanship or Presidentship of the Dewan or Chief Minister of the State and discuss the wants and wishes of the various parts of the State. The members are mostly or wholly non-officials. The subjects for discussion are brought forward by these non-officials and placed before the Head of the Administration who deals with them in the best way he can. In the case of the Mysore Civil Services Association the members are all officials who meet to discuss the details of administrative measures, and explain the difficulties one officer may have in carrying out the task allotted to him. Thus the officers are benefited in being enabled to compare notes with one another. There are senior officers to re-

move difficulties or suggest new or better methods. The presence of the Dewan is of distinct advantage both to himself and the members. He can learn a good deal from the experiences narrated by the officers whose handicaps and trials the Head of the Administration is likely to know. Such meetings on a common platform ensure co-operation among the various Departments. The Dewan is in a position to know the extent of public confidence the officers are able to secure, especially when new measures of administrative or legislative reform are introduced. The Dewan is also given an opportunity to judge of the competency and resourcefulness of the officers. These are some of the distinct advantages of the Civil Services Association as conducted in Mysore. In addition to all those benefits there is the important fact that the Secretariat officers who, as members of the central Government, have to run the administrative machinery, suggest ways and means, and indicate lines of Government policy, come in closer contact with the actual executive and are in a position to visualise the obstacles that beset the worker in the field. This is a point of great importance to the responsible officers in the Secretariat. As Administration is growing into a science, it is highly necessary that the officers should keep themselves alive to the changing circumstances of the advanced countries about them. In all these

ways the Mysore Civil Services Association is an instrument for improvement of the Service itself. In the memorandum of the Association it is stated that "with the increasing complexity of modern administrative activities, administration has come to be recognised as a distinct science. Further, as special steps are being taken to train the people more and more largely in the art of Government and important measures are in progress for the material and moral development of the country, the responsibilities of the members of the general Administrative Service are becoming increasingly onerous. It is necessary, therefore, that they should have enlarged opportunities for acquiring an up-to date knowledge of efficient methods in organisation and administration and for mutual exchange of personal experiences. It is also necessary that individual members of the service should specialise in particular branches of the science and that their special knowledge should be readily available to the other members of the organisation." It was with these objects that the Mysore Civil Services Association was formed and is being admirably worked. This is but another direction in which Mysore leads other Indian States and even British Indian Provinces.

CHAPTER XIV

A Peep into the Administration.

Although the purpose of this small brochure was not to cover administrative achievements in Mysore, it is, I believe, permissible to say something in general terms about the administration of the State. The hard test applied in the case of an individual to find out his material greatness in this world is his financial resources and the extent of credit he is able to command in the eye of his compeers. The same is true as regards a State or nation. Judged by this standard, Mysore has nothing to be afraid of. Although it is not overflowing in riches, its financial position is thoroughly sound and the State commands credit in the money market of the world. A hasty review for the past ten years reveals the fact that its finances have been ably nursed on right lines and its stability guaranteed beyond cavil. Its revenue position has been growing stronger and stronger from 1926 to 1930 from Rs. 336·37 to Rs. 375·40 in 1930 when the economic depression raised its ugly head. From that year the downward course began. Still on account of the care and watchful attention exercised, the annual amount has been exhibiting an upward tendency till it reached Rs. 367·66 in 1934-35 from Rs. 332·35 in 1930-31. In spite of this serious dislocation in its

finances, the Government never stinted money to keep the administrative machinery going with a swing. The total expenditure charged to revenue in 1925-26 was Rs. 346·03 or about Rs. 10 lakhs in excess of the income. Almost the same was the case next year also. The succeeding three years show a balanced statement till the commencement of the economic depression when the expenditure, instead of showing a fall, was the highest during the decennium, namely, Rs. 394·29 lakhs. The disbursements were steadied during the next three years and stood at Rs. 368·45 in 1934-35. Palace Civil list dwindled from Rs. 26·10 lakhs in 1925-26 to Rs. 24·74 lakhs in 1934-35. Each year marked substantial increase under all items such as Civil Administration, Protection, Public works, Moral and Material development, Local Self-Government, etc., etc. The needs of a progressive administration were fully met. The total amount sunk in reproductive works is Rs. 1,540 lakhs, yielding varying rates of interest. On account of the stupendous schemes of capital expenditure upon which the State has launched, it had to raise loans to carry out these works. According to the last Administration Report the total amount of loans stands at about Rs. 1,442 lakhs. This is sufficiently indicative of the amount of credit the State has in the world's money market.

In matters of Educational progress the lines initiated and worked out have been original and

have no parallel in other States or any British Indian Province. While doing its best to spread mass education and to build on it a superstructure in the shape of its own University whose object is the promotion of culture, the State began its industrial side in education as early as four and half decades ago—thanks for the great foresight and wise statesmanship of His Highness the late Maharaja Chamarajendra Wadiyar—and in a few years the Golden Jubilee of this memorable move can be celebrated. These Technical Schools and Institutes served the purpose of creating a new vision among the populace and were recently followed by professional Colleges where the young men can take degrees in Medicine, Engineering, etc. While the Mysore University has made provision for the pursuit of culture and for degrees in literature, science, arts, etc., the new Technological Institute is the coping stone of the policy envisaged by His Highness the late Maharaja. The success that has marked the evolution of this beneficent policy is largely due to the spirit of orientation brought to bear on it by that master-builder, Mr. N. S. Subba Rao, who has been the Commander of the Educational Forces in the State for the last seven years or so. His Report on the reorganisation of the different grades of Education published recently is yet another stage in reaching the goal fixed about 44 years ago.

The spirit has caught on and the master-builder is still at work, rounding off the corners, polishing and giving a finishing touch.

The promotion of industries and encouragement of trade and commerce have also been proceeding on satisfactory lines of development and advancement, due largely, no doubt, to the scheme of electrification to which the Government have given their attention of late. Though the earlier industrial concerns started with the best of intentions have not been as successful in immediate material results as were expected from them by their sponsors, because their successful working depended upon a number of world-factors, the State can claim credit for the definite move it has made and the change of industrial outlook it has produced among the people. A new line of industrial policy has been introduced recently. Under this system the co-operation of the people has been rendered possible with results which have gained for it wide-spread recognition, public confidence and support. The establishment and working of the Sugar Factory at Mandya is the best illustration of this policy. This concern has not only proved a tremendous success from an industrial stand-point but has fared wonderfully well from an economic and agricultural point of view. The Krishnarajasagara Reservoir Scheme contemplates bringing eventually 1,20,000 acres under cultivation. Already an area

of 55,000 acres has been brought under cultivation. The triennial system of rotation of crops introduced in this area will allow of over 15,000 acres being brought under sugarcane every year. From a modest beginning of 300 acres in 1931 under cane the area under sugarcane has to-day grown to 11,000 acres. In 1934 a total extent of 3,262 acres was cultivated for supply to the Factory. In 1935 the total area planted was 9,000 acres and in 1936 the area contemplated is 11,000 acres. The total quantity of cane supplied to the Factory in 1934 was 51,909 tons; in 1935, 1,52,270 tons of cane was supplied and it is expected that in 1936 nearly 2,00,000 tons will be supplied. The total value paid to the ryots as purchase money for the sugarcane in the milling season of 1934 was Rs. 6,32,908, while the amount paid during the milling season of 1935 was Rs. 8,27,240. The quantity of sugar produced has grown from 5,100 tons in 1934 to 15,000 tons during 1935 and a possible 20,000 tons during 1936. The total consumption of sugar in the Mysore State is about 6,000 to 7,000 tons a year and the surplus after meeting the local demand is sold in the West Coast markets and in the Southern Maratha country, in Bombay and other places. The Factory gives occupation to about 200 skilled and about 900 unskilled hands. In addition to this, quite a large number of persons on an average about 500 to 600

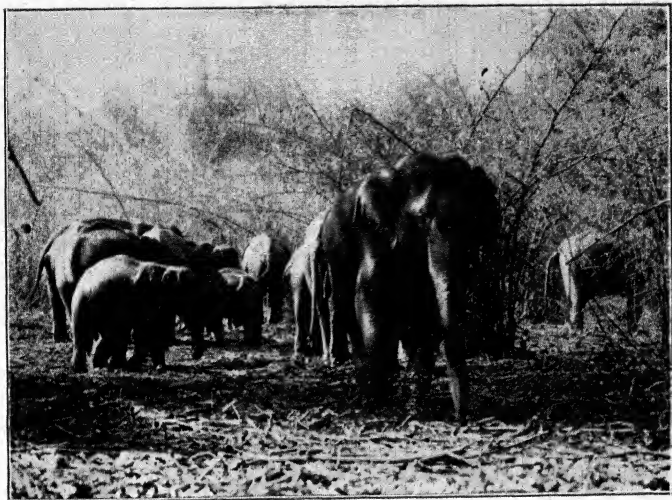
men are employed in the Company's Farms every day. The working of this Factory has created a new life in the management of corporate bodies because of the lead Government has given in taking up a predominant share in the concern. The success that has attended the management of this Company has led to other concerns being floated and active steps have been taken to start a Paper Factory, a Cement Factory, etc., etc. A spirit of mutual confidence and self-help has been created which has ensured non-official support. This new policy is bound to have far-reaching results in the development of the material resources of the State.

The bugbear of economic depression has been the obstacle to progress in many a State or Province. It is however, satisfactory to know that this menace to the prosperity of the people has been fought with a certain measure of success in Mysore. Considerable relief had to be given to the ryots to enable them to meet the situation. The key-note has been sympathy and personal touch with the people. A careful examination of the statistics of area cultivable and area cropped, area and yield of certain crops and the condition of livestock for the past ten years reveals the real story of the agricultural population during the decade. The area under crops, or in other words, the cultivated area, has increased and the extent of current fallows has decreased. Wherever there has

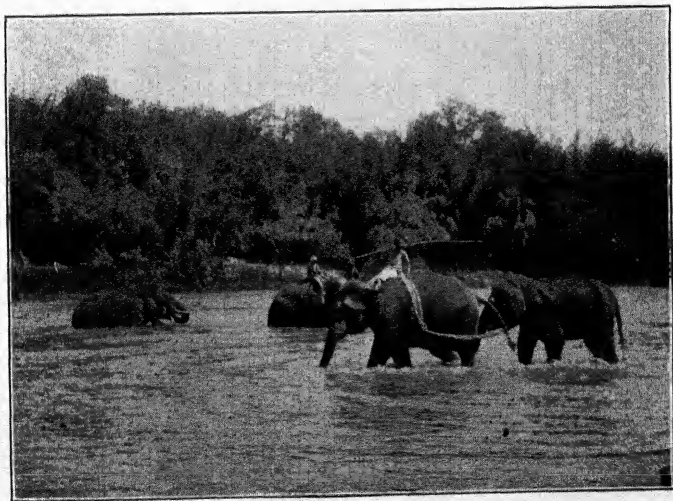
been a decrease under occupation, it has been traced to voluntary relinquishment or resumption to Government in land revenue sales during the period of economic depression which marked the year 1930-31. An economic factor that emerged from the enquiry is that in years of agricultural prosperity that preceded the period of economic distress, the ryots acquired by darkhast, large extent of land on the margin of profitable cultivation. Their idea was to use such lands as pasture or for actual cultivation according to circumstances. But later on, it was found to be safer in their own interests to abandon raising crops or even use them to grow grass for their cattle because of the sudden fall in prices. They thus became a burden on their diminished capacity to pay the land tax. The decrease in the area under occupation cannot, therefore, be taken as a sign of deterioration in the economic condition of the people. In spite of the economic depression the area under cultivation has, on the whole, steadily increased. The statistics of principal crops also tell the same tale. The staple crop of the country, ragi, has been found to be steady both in extent of cultivation and return. As for paddy, there is distinct increase which is also the case with commercial crops like sugarcane, groundnut and cocoanut. The slight diminution in the area and outturn under cotton is counterbalanced by an increase under jola. The

increase in livestock is yet another indication of the fact that the agricultural population has not been affected by the economic blaze. As "The Great Britain and the East" in reviewing the administration of Mysore for 1934—35 aptly observed, "that Mysore should have been able, despite the depression to continue to develop her industries and provide for the welfare of her people in the way she has done, as Lord Willingdon has said, must compel admiration of all observers."

APPENDIX.



A herd of wild elephants roaming in the Kakankote forests,
54 miles from Mysore by car.



Tame elephants crossing the river Kabbini.

Khedda Operations in Mysore.

BY

C. MACHAYA B. A. (Oxon)

(Chief Conservator of Forests, Mysore State.)

Khedda is a Hindustani term meaning a small pit and this was applied to a plot of ground surrounded by circular trench designed for the capture of elephants. It is also called "Bangadi" due perhaps to its resemblance to a bangle.

Tradition goes to show that Haider Ali nearly two centuries ago vainly made an attempt to capture elephants in herds under some thing like our Khedda system at Kakankote. His failure created in his mind an impression that no one would ever succeed in this work. However, as times changed and facilities improved, this belief disappeared and in 1874 the first successful Khedda Operation on a large scale took place in Chamarajanagar Forest.

Seventy years ago when the first Khedda Operation was attempted, the habitat of the elephant extended from Biligirirangan Hills in the south along the southern and western boundaries of the State as far north-west as Nagar along a narrow belt varying from 30 miles to 100 miles in width. Later on as a result of opening up of

Habitat.

the country for Coffee cultivation and consequent disturbance of their haunts, the elephants have ceased to infest the Malnad Districts of Hassan, Kadur and Shimoga and are practically confined to the dense forests of Mysore District.

Originally, the object of the Khedda Operation in Mysore was primarily to afford relief to ryots

Old System of
Capturing Ele-
phants.

from the depredations of wild elephants which had increased largely in parts of the Mysore, Shimoga and Kadur Districts. Permission given to the ryots to destroy or otherwise drive off wild elephants, when they damaged the crops, proved ineffectual. Pit fall system of capturing elephants was also resorted to near the proximity of villages, but still their depredations continued unabated. Then the Khedda Operations were organised to afford relief to the ryots.

The first organised operation under this method was conducted in 1867 by the late Col. J. L. Pearse which, however, proved a failure. The next attempt by Mr. Sanderson at Karadihalla, 6 miles from Chama-

Modern Khedda
operations.

rajanagar Town in the year 1874, proved a success. During 1875-76 and 1876-77 two more attempts were made, the first at Naganapur Forest, Nanjungud Taluk and the second in Chamarajanagar Forest which proved unsuccessful. Several successful operations were

conducted during the years 1886 to 1889, in the same Forest. Soon after the close of the last operation in Chamaraajanagar it was introduced at Kakanote in Heggad-devankote Taluk where series of operations have been carried out with great success during the visits of Distinguished Guests of the State.

A detailed description of the modern method is given below :—

A piece of jungle four to six acres in extent with facilities for water, is selected on the route frequently taken by wild elephants during their movements. It is then surrounded by a circular trench all round (V shaped in cross section 9' broad at the top, 8' deep and $2\frac{1}{2}$ ' broad at the bottom.) On the outer edge of this trench throughout is built a strong fence of jungle-wood bound together with cross bars. This stockade is intended to serve the purpose of a barrier for watchmen from which to drive back any elephant that may attempt to cross the trench by digging its way.

Two gates with a width of 12' are provided to the enclosure on the line of the elephant track for entrance and exit. The gate posts must be of strong wood with a dimension of 26' \times 2' \times 1'. These must be buried 6' deep in the ground and fixed firmly so as not to bulge out when the elephants are forced into the enclosure. Drop doors, 8' high made of steel or wooden rails are provided for these gates.

They can be raised and kept suspended or dropped and closed by means of a lever when necessary.

The door of the gate through which it is intended to force the elephants into the enclosure is lifted to a height of 10' or more to prevent its touching the back and the head of the elephants. After all the elephants have effected their entry into the enclosure, the gate is dropped. Then the gate is secured and strengthened by horizontal bars of wood and sentries placed at each gate to prevent the captives breaking through. Watchmen are also posted at intervals of 15' all round the stockade with bonfires at night.

A number of lines converging to the Khedda are cleared and men kept ready to take their place on these lines generally at intervals of 33 yards. Driving operations. Firewood is kept ready to be lighted when needed at each post. These are called surround lines.

As soon as a herd is spotted, it is gently shepherd-ed in the desired direction by a party of men who remain at a safe distance behind it. As soon as the herd crosses one of the lines, men are at once posted on the lines so as to complete the surround. This process is repeated until the last series of surround lines is crossed. Then efforts are made to force the herd into the Khedda by shouts, beating of drums and blowing of horns and not infrequently by firing

of guns charged with shots. Conscious of the danger ahead the animals stubbornly refuse to be driven in the required direction and try to break through the lines. Baffled in this attempt and finding no way of escape, they make their way after sunset or at night into the enclosure, when the heavy entrance door is dropped and sentries with watch fires are posted all round.

The roping stockade or enclosure is 50' in diameter and is constructed of strong jungle wood posts 15' high and 2 to 2½' apart. It is provided also with

Roping Operation. two gate ways one facing the Khedda enclosure and the other for the exit.

They are operated in a manner similar to the Khedda gates described already. Thereafter a party of trained beaters enter the main Khedda and force the elephants by shouts and gunfires into the roping stockade. As a rule the whole herd crosses in a body without leaving any stragglers behind. Immediately they enter the roping stockade, the door is dropped. Preparations are then made to rope them. For this purpose 5 or 6 *kumkies* (trained elephants) are let in with two mahouts mounted on each, one to guide the *Kumki* and the other to noose the captive. Smaller animals are usually secured by noosing and the bigger ones by heel ropes binding the two hind legs in the form of figure 8. This is done by arranging to press the captive with a *Kumki* on

either side and another facing him while the men are engaged on the ground with the protection afforded by the presence of the three *Kumkies*. After the hind legs are firmly secured, neck ropes are put on one end of which is wound round the girth of the *Kumki*. After all the captives have been dealt with in this manner they are led outside and tethered under trees or impounded Krals.
